THE EXCELLENCY OF A Gracious Spirit.

DELIVERED IN A TREATISE Vpon the 14. of NUMBERS, Verſ. 24.

Together with

Moſes his Self-deniall.

By JER. BURROUGHES, Miniſter of Gods Word.

A Man of underſtanding is of an excellent Spirit, PROV. 17. 27.

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BRITISH MUSEUM

TO THE RIGHT HONORABLE, EDWARD, VISCOUNT MANDEVILLE.

Right Honourable:

THere is a common ſlander that hath been raiſed, and vile aſperſion that hath been, and ſtil is caſt upon the wayes of godlineſs; That they diſenable mens ſpirits, (which Salvian complained of eleven hundred years ago, Si quis ex nobilitate converti ad Deum cœperit, ſtatim honorem nobilitatis amittit: O quantus in Chriſtiano populo honor Chriſti eſt, ubi Religio ignobilem facit) That they make men rigid, melancholy, ſowre, uncivil; That they dull their parts; That they take them off from the delights

Sal: l: 4. de guber. Dei.

delights of the things in the world; That if men take up the power and strictness of them, they must resolve never to keep any correspondence with their friends, who are of rank and quality in the world; and therefore, although those who have little of the world, and little to do in the world, may live strict lives, yet it is not for such who are born to great things, whose fortunes are raised higher then other mens, who have references to many of quality and place; it cannot be expected that they should be so strict: this must needs hinder them in their outward accomplishments; if they begin to take such a course, it is impossible they should be compleat every way, as beseems such as they are: And thus many are compelled to be evil, lest they should be esteemed vile; as Salvian *complains of his time,* Mali coguntur esse viles habeantur: *A notable speech of his fully suitable to our times. The first allusion (that I remember) I had of this place in* Salvian, *was from your Lordships own hands, shewing it to me in him, as an expression that your Lordship was much affected with. But these men do not consider how much they speak against themselves; were this true, it were a snare, a judgement to be raised in outward excellencies above others. No; it is not honour, they are not riches, parts, dignities, that hinder Godliness; it is the baseness and corruption of mens Spirits, in the enjoyment of these, that hinders: Godliness raiseth the excellencies of them, it draweth out the chief good*

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in them, and puts a higher Beauty and Glory upon them. GOD *hath raised up your Honour, to convince the World of the falseneſs, malice, impiety there is in this evil report that is brought up upon the good and bleſſed wayes of godlineſs.*

Malice it ſelfe cannot but acknowledge, that Godlineſſe in the ſtrictneſs of it, and naturall excellencies in the eminency of them, have a bleſſed conjunction in your Honour; Godlineſs is as the enameling of Pearles in thoſe golden natural endowments with which GOD *hath mercifully and plentifully enriched you. And were it but for this ſervice only to* GOD *and his Church, in convincing the World of the vileneſs of this ſlander: I may ſpeak without ſuſpition of flattery. Happy that ever you were born; and I do know, that thoſe who know your Lordſhip will juſtifie me in that I ſay.*

In this GOD *hath honoured your Lordſhip exceedingly; were there no other end for which you ſtill live in ſuch a Generation as you doe, but onely this; yet in this you have great cauſe to bleſſe your ſelfe in God, and in this great honour he hath put upon you, to make you ſo publick and worthy an inſtrument of his. Who is it that looks upon you, and ſees your wayes, but muſt confeſſe, Now I ſee that ſtrictneſſe and power of Religion may ſtand with a moſt generous, ſweet, amiable, courteous demeanour; I ſee it raiſeth and enableth parts*

and though it baniſheth baſe and ſordid pleaſures, which are beneath the Dignity of a Man, much more of true Nobility and Generouſneſſe; yet it knows how to make uſe of the Delights that GOD *affords in this World, and orders and guides them ſo, as by it they are enjoyed with a double ſweetneſſe, far above that which others find.*

And yet further, there are two more bleſſed conjectures which adde much honour to you, the one is a facile yeeldableneſſe of Spirit to any, (though much inferiour) in any thing, where good may be done: and yet a ſtrong, unmoveable, ſtedfaſt, reſolute Spirit againſt that which is evil. It was the high commendation that Nazianzen *gave of* Athanaſius, *that he was* Magnes & Adamas, *A load-ſtone in his ſweet gentle drawing nature; and yet an Adamant in his reſolute ſtout carriage againſt thoſe who were evil.*

Nazianz. in Encom. Athanaſ

The other is this, (which makes all beautiful and lovely indeed) though GOD *hath raiſed you high in birth, in abilities, in the eſteem of men both good and bad: yet the luſtre of the humility of your ſpirit, ſhines beautifully thorow all, manifeſting it ſelfe in much gentleneſſe and meekneſſe; and this is the height of all true excellency.*

A man of underſtanding is of an excellent Spirit, ſaith Solomon, Proverbs 17. 27. *the word in the Originall is,* A coole Spirit. In alto poſito non altum ſapere difficile eſt, & omnino

omnino inusitatum: sed quanto in usitatius, tanto gloriosius, *saith* Bernard, Eph. 42. *The Lord carry on your truly noble and generous Spirit, that you may long hold forth the power, beauty and excellency of his grace. Let the height of all your designes be, to lift up the Name of the great God*, 2 Corinth. 5.9. We labour, *saith the Apostle*, whether present or absent, to be accepted of him: *The word translated*, Labour *loseth the Elegancy of it, it is* φιλοτιμέμεθα, *we love the honour of it; it is such a labour as we account it our honour and glory: We are ambitious; to have high designes for God, is a holy and blessed ambition; whereas the ambition of other men is low and base*: Infœlix prorsus ambitio, quæ ambire magna non novit, *saith* Bernard. *Account your selfe blessed when your God is blessed. It was the blessing of* Shem, Genesis 9.26 Blessed be the Lord God of Shem; *the chief of* Shems *blessings was, that his Lord God was blessed.* Bern. pa. 1010.

That which I seek, is to engage your Lordship for GOD, *and to stir you up to answer fully the esteem the expectations that men have of you, whose eyes are upon you as a publick blessing, and an ornament to the profession of the truth.*

And yet this I desire your Lordship would consider, (as I know you doe) that Religion is a greater honour and ornament to you, then you are to it; it doth and will more honour you, then

then euen you did or can honour it. Your birth made you honourable, but oh how honourable haue you been, since you haue been pretious in Gods eyes! Isai. 43. 4. *Your Parts were alwayes hopefull, but how apparently haue they been raised since Grace hath sanctified them?*

Although God takes it well at the hands of those whom he hath raised in the things of the world higher then others, when he seeth them forward in setting out his praise; yet he would not haue them think that he is beholding to them, as if the honour of God depended so upon them, as it would fail did they not put to their help. No, GOD *can raise his Honour by other means, he can glorifie himself, and get himself a great Name, by low, meane and contemptible things: It is not because* GOD *hath need of Honour from you, but because he delights to honour you, that he is pleased to use you in his service. It is an advancement to whatsoever greatnesse you haue in the world, to be imployed for God, were it but in the meanest service he hath to doe. Where the heart is right, euen in that it glorieth more then in all the dignity that earth can put upon it: But yet the greater instruments the Lord raiseth up for his glory, the greater service he cals them unto, the greater things may we hope he intends for his Church.*

When Saint John *saw the Elders casting down their Crownes before the* Throne, *saying; Thou art worthy, O Lord, to receive*

glory,

glory, and honour, and power, *Apoc.* 4. 10. *soon after Saint* John *heard* every creature in Heaven and on Earth, and Sea, saying, Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for evermore, Chap. 5. 13. *And soon after that, he saw Christ with his Crown upon him*, going forth conquering, and to conquer, chap. 6. 2.

What great mercies might we expect, did we see GOD *raising up truly Noble and Generous Spirits, more generally in the great ones of the earth? did we see the Elders and Nobles casting down their Crowns before the Throne of the Lamb, willing to deny all their glory, and excellencies, and estates, for the raising up the glory of Jesus Christ?*

Certainly God hath great things to doe in this latter Age of the World, and he is a God with whom there is as great abundance of Spirit as ever; when his time comes, how soon will such a thing be, as the raising mens Spirits to higher and more noble designes, then now we can imagine?

The observing the Frame *and Worke of your most pretious noble Spirit* (Right Honourable) *put me upon the* Thoughts *of this Argument; the chiefest Booke that I made use of for the inlarging my Meditations in is* (*next the Scripture*) *was that which I joyfully beheld in your selfe, and your Noble and much honoured Lady; highly honoured*

and

and loved, and that deservedly, in the esteeme and hearts of all who know Her and the Truth, John Ep. 2. v. 1.

Such gracious Principles appeared in your Spirits, such Divine Rules by which you were guided, those high and noble employments in which yee delighted, those blessed qualifications, which as so many Diamonds in their lustre and beauty, sparkled that Light, that Freenesse, that Strength, that Publickneſse, that Holinesse, &c. Those comforts of a higher nature than the common drossie comforts of the world, that you chose to your selves, to satisfie your Spirits in, and found contentment in the injoyment of; that caused the dilating of my thoughts about these things, and now making known themselves publickly, they crave patronage from your Lordship, who have been the originall from whence they came.

And here I humbly present them to your Honour, and to your vertuous and Noble Lady, as a Glasse wherein your selves, and others may see the frame and workings of your spirits. I dare say, that all who know you, and know that I had the happinesse to be so neare unto you, and to have such interest in you, will say, that I had my chiefest help in this Argument from your selves; so that if any shall be at all affected in reading of these few Notes of mine, I may say to him, as was said once to one who was delighted in hearing an Artificial imitation of

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the ſweet note of the Nightingale; What if you heard the Nightingale her ſelfe? *So I; What if you ſaw the workings of the gracious, ſweet Amiableneſs, true Nobleneſs, Generouſneſs of ſuch Spirits themſelves? Such a* ſight *I bleſs God I have ſeen, and I ſhal endeavour to ſtir up* others *to bleſs God with me for it. And now that I might have occaſion to make an Honorable and thankful mention of your Names, I have preſumed to make my private* thoughts *publick to the world, and to preſent them to your Lordſhip, humbly craving pardon for this bold attempt, and ſo reſting,*

June 30. 1638.

Your Honours in all humble and due obedience,

JER. BURROUGHES.

Your reward is in all human
and due obedience.

TO THE CHRISTIAN READER.

THE Church on Earth is ever militant, continually assaulted by the Dragon, and his Angels; their power and policie are onely improved against it. The Scripture tels us of *Principalities, Powers, Rulers of darkneſſe, ſpirituall Wickedneſſes in high places*, which are the Officers of the god of this World, appointed to doe miſchiefe; *It* tels us of the Method, Devices, Wiles, and Depths of Satan, of Errors, ſtrong Deluſions, damnable Hereſies, and Doctrines of Devils, which are to deceive. Through Satan and his Inſtruments many are wounded, many deceived in this, as in former Ages. Doth not the Foundation of the Church and Kingdom of Chriſt ſhake? Is not the houre of temptation upon the World? *It* is behooveſull for us to looke unto our Spirits; if they bee not choyce and gracious, we ſhall faint in the evill day.

This Book diſcovers what a choyce and gracious

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June 30. 1638.

Your Honours in all humble and due obedience,

JER. BURROUGHES.

June 30. 1653.

Your Excellency's humble
and due obedience,

J. B. Burgesses.

TO THE CHRISTIAN READER.

THE Church on Earth is ever militant, continually assaulted by the Dragon, and his Angels; their power and policie are onely improved against it. The Scripture tels us of *Principalities, Powers, Rulers of darkneſſe, ſpirituall Wickedneſſes in high places*, which are the Officers of the god of this World, appointed to doe miſchiefe; *It* tels us of the Method, Devices, Wiles, and Depths of Satan, of Errors, ſtrong Deluſions, damnable Hereſies, and Doctrines of Devils, which are to deceive. Through Satan and his Inſtruments many are wounded, many deceived in this, as in former Ages. Doth not the Foundation of the Church and Kingdom of Chriſt ſhake? Is not the houre of temptation upon the World? *It* is behoovefull for us to looke unto our Spirits; if they bee not choyce and gracious, we ſhall faint in the evill day.

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gracious Spirit is, that ſo knowing thy ſelf, thou mayſt receive encouragement, if right; or be incited to look about thee, if falſe.

?Art thou indued with ſuch a ſpirit as here thou mayeſt finde? Nothing in the World, in *Hell*, or in thy Fleſh, ſhall be able to conquer thee; as Chriſt himſelf, thou ſhalt indure ſuch croſſes and contradiction of ſinners, as theſe times are bigge with; thou ſhalt deſpiſe the ſhame, and be able to reſiſt to blood, if *GOD* ſhal cal thee to that honour.

Acts 21. 13. What excellency of ſpirit was in *St: Paul*, when he took it ill that they diſſwaded him from going up to *Jeruſalem*, where he was to meet with ſharp afflictions? *What meane you to weep and break my Heart?* ſaith he, *for I am ready not to be bound onely, but alſo to dye at Jeruſalem for the name of the Lord Jeſus Chriſt.* *Moſes* refuſeth to be called the ſon of *Pharaohs* Daughter, though himſelf, or ſome of his Poſterity might happily have come to the Kingdom by it, and chuſeth afHeb. 11. flictions rather with the people of God, &c. He would not become an Egyptian, though of the Royal Stem; but abide an Hebrew, who were Abomination to the Egyptians: He knew, that the reproach of the Members did redound to the head, and would be well recompenced by him; And therefore he will ſuffer afflictions, and eſteem the reproaches of Chriſt above all the treaſures

of Egypt, a greater patrimony ſaith *Ambroſe*. So baſe are many Spirits in this Age, that they had rather cenſure then trace his practice.

Scaliger tels of a Tree, to which when a man cometh, *Ramos conſtringit*, but when he departs, *Ramos pandit*. Too many are like this tree, when any Miniſters or Chriſtians, that have the reproach of Chriſt upon them, come near them, and have to deal with them; let relations, promiſes, engagements be what they will, they ſhrink up themſelves, are troubled, ſadded, and perplexed, thinking it diſgrace unto them to have to do with ſuch; but when they are gone, then their hearts dilate again, and their faces grow pleaſant: ſuch an adulterous generation there is, that are aſhamed of Chriſt in any of his poor reproached, deſpiſed members; and not onely aſhamed, but like that plant called the *Tartarean Lamb*, which in ſhape and proportion anſwers the Lamb, but gazeth and eateth up the graſſe round about it, ſuffering no green thing to be near: And theſe mens are Lambs in ſhape, but eating up every green thing that is near unto them, *Pſal.* 24. 4. *They eat up my people as bread*; they are the food their malice feeds upon.

Exercit. 181. *Sect.* 27, 28.

It is obſerved, the Pope was ſo buſie and hot againſt *Luther*, that he neglected to look to all Chriſtendom againſt the *Turks*; ſuch baſeneſſe was in a Popes breaſt, that he could

eaſier have digeſted *Mahumatiſm*, then *Lutheraniſm*; and may we not think that the *Alcoran* would be welcom to thoſe Confeſſors, who have enjoyned their burdened in conſcience to burn their Bibles for penance? this, ſome living know to be a truth. There is much baſeneſs in the ſpirits of men, and upon little occaſion it vents it ſelf. *Doeg* had a malitious murderous ſpirit in him, and ſpared not thoſe that ware the *Linnen Ephod*. The rich man, *Luke* 12.19. was all for earth, and nothing for heaven. A great man finding his ſickneſs increaſing, cauſed his bed to be made between, or upon his Coffers, where he had much gold; a Lord came to him, and wiſhed him to go to his chamber, and not lie there; his anſwer was, I am well where I am, ſo long as *I* can tarry, for *I* am near unto my friends, meaning his Coffers and his gold. What droſſie corporal ſouls have ſuch men? The *Gadarens* drove Chriſt out of their Countrey; they eſteemed their Swine above a Saviour: *Demas* embraceth the preſent world, *Ananias* and *Sapphira* reſerve a portion for themſelves: ſuch ſpirits ever have been, and will be in the world. Spirits they are as much beneath common reaſon, as thoſe mentioned in this work are above it. It is choice, not common ſpirits, that will honour God in ſtormy times.

1 Sam. 22.

Had

Had not a choyce and excellent ſpirit been in *Nehemiah*, the plots and practiſes of the enemies would have daunted him; but take a view of his ſpirit; *ſhould ſuch a man as I am flee? And who is there, that being as I am, would go into the Temple to ſave his life? I will not go in.* He had a good cauſe, a good conſcience, a good God, which advanced his ſpirit to ſuch reſolvedneſs, that he would not take Sanctuary, and diſparage either of them by his fear or faint-heartedneſs; when he ſaw the ſabbath prophaned, he hid not his eyes from it, but contended with the Nobles about it.

Neh. 6, 11.

Verſ. 1, 17.

What Divine ſpirits were in the three Children? Could *Nebucadnezzars* greatneſs, mandates, threats of the fiery Fornace, force their ſpirits to falſe worſhip? *Be it known unto thee, O King, that we will not ſerve thy gods.* Here they did obediently diſobey, *knowing that nothing pleaſes God, but what he hath commanded in his Word: they would not deliberate in this caſe, *We are not careful to anſwer thee*, ſay they.

Dan. 3. 18.

* As *Greathead* Biſhop of *Lincoln* once anſwered the Pope.

When any enticements come to draw us from the worſhip of God, we ſhould ſtop our ears, charm the Charmers never ſo wiſely.

Charles the Emperour, and two great perſons in this Kingdome, ſolliciting King *Edward* the ſixth, to allow his ſiſter the Lady *Mary* to have Maſſe, would not liſten, but bade them be content, for he would ſpend

See Act. and Mon. 2. Vol. f. 553.

his life, and all that he had, rather then agree, and grant to that he knew certainly to be againſt the truth; the ſuit being yet preſſed, he burſt out into bitter weeping, and ſobbing, deſiring them to deſiſt. The motioners ſeeing his zeal, and conſtancy, wept as faſt as he, and told one, that he had more Divinity in his little Finger, then they had in all their bodies.

What a choice *S*pirit was in that young Lord *Harrington*, who was a man of prayer? he prayed twice a day in ſecret; twice with his ſervants in his chamber, & joyned at appointed times with the family in prayer; he would never be idle, but always well, if not religiouſly imployed: he meditated on four or five *S*ermons every day, retaining 5. or ſix in his memory always; he kept an exact account of his life every day, very conſcientious of honoring God to purpoſe, in publick and private; on the *L*ords day he would repeat both the Sermons with his ſervants before Supper, and write them down in his Night-book before he ſlept, and on the morning of that day, he would as he made him ready, repeat thoſe Sermons he had heard the Lords day before. And for the Sacrament, he received it very frequently, and always faſted the Saturday before, ſpending the whole day in examination, prayer, and humbling himſelf, that ſo he might be fitted to feaſt with Chriſt: he gave away the 10th. part of his eſtate unto the

See Stock in his Funeral Sermon.

the poor, and pious uſes, beſides his occaſional charity when he was abroad: Here was a choice Spirit, beautified with variety of graces, not unfit for great and mean to propound for their pattern.

Daniel in *Babylon* would not defile himſelf with the portion of the Kings meat, nor with the wine which he drank; he had rather eat pulſe then defile his conſcience. When the writing was ſigned, the Lions Den threatned, did he muffle up his Religion, and ſhrink up his Spirit? he would not ſhut up his window, nor diminiſh his prayers, but thrice a day prayed, and gave thanks unto his GOD, as he did aforetime. Here was a ſpirit for G O D and his ways, and not for the times.

Happily ſome temporizing Polititian will charge *Daniel* of indiſcretion · No, it was the excellency of his Spirit, that in caſe of danger, and that of life, he would not ſeparate external Profeſſion from inward Faith, when God ſhould loſe by it: And what? Doſt thou charge him with indiſcretion, whom the Scripture commends for his wiſdom? It was a proverbial ſpeech, *Wiſer then Daniel*, *Ezek.* 32.3. and his heart did not accuſe him for that indiſcretion, when he was in the Lions Den: for he ſaith, *Innocency was found in him*; he was not aſhamed of his godlineſs; that had raiſed him, and he would maintain the honour of it.

Such Spirits have true excellency in them, and are not shie of the wayes or servants of God, when the floods of inquity overflow, and threaten to beare down all.

Fearfulnesse to appear in Gods cause, is a part of the old man, and when God puts into his [*another*] new Spirit, that wastes thy fearfulnesse; the more thou hast of Gods Spirit, the more thy old timorous cowardly spirit is abated. *Matth.9. 16.* That is put in to fill up, takes from the garment; and when grace fills up a man, it takes away from the old man, the old baseness, fear and dastardiness in the cause of God; and a holy undaunted resolution is begotten in thee to justifie Wisdome, although thou damnifie thy self.

According to the fulnesse of mens spirits are their carriages, with more or lesse confidence in their undertakings; If Satan have filled the heart, men will boldly serve him. *Acts 5. 3. Why hath Satan filled thy heart to lye unto the holy Ghost?* Satan had filled his heart, and therefore he feared not to lie unto God himself. *Dieu* saith upon the place, *Implere cor alterius est audacem eum reddere*, and he cites that place, *Hester 7. 5. Quis hic est qui implevit cor suum ad faciendum sic?* who is hee that hath filled his heart? In our Translations, *That durst presume in his heart to doe so? Hamans* heart was filled with malice, and that made him bold to attempt the destruction of all the Jewes; And where god-

godlineſs fills the heart, there wil be as venturous and bold attempts for God. *Paul* being filled with the Holy Ghoſt, ſet his eyes on *Elymas*, and ſo thundred and lightned againſt him, that preſently his proud malitious ſpirit was blaſted. Acts 13.9, 10.

When the heart of man is filled with divine Truths, it is not the preſence of men in higheſt place can daunt it. *Eliſha* had a double portion of the ſpirit of *Elijah*; and did the greatneſſe or wickedneſſe of *Jehoram* daunt him? There appeared a Deity in his very ſpeech and Spirit, 2 *Kings* 3: 14. *As the Lord of Hoſts liveth, before whom I ſtand, ſurely were it not that I regard the preſence of Jehoſaphat, the King of Judah, I would not look towards thee, nor ſee thee.* Hee had a fulneſſe of Gods Spirit in him, that could ſpeak thus to one of the gods on earth.

When a mans heart is filled with Divine influence, he fears not the enemies of goodneſs, neither is aſhamed of ought accompanies godlineſs, 2 *Tim.* 1. 7, 8. *God hath given us the Spirit of power, of love, and of a ſound mind; be not thou therefore aſhamed of the teſtimony*, &c. When the power of God is in a mans ſpirit, he wil not be aſhamed of the Croſs, nor refuſe to ſhare in the afflictions of the Goſpel.

It is the Honour of Religion to have ſuch Diſciples as wil own her, & ſtand for her at all

times, and that with an undaunted courage, *Acts* 4.8,9,10,11,12. *Peter was filled with the Holy Ghoſt, and ſaid; Be it known unto you all, and all the people of Iſrael, that by the Name of Ieſus Chriſt of Nazareth, whom you crucified, whom God raiſed from the dead, even by him doth this Man here ſtand before you whole: This is the Stone which was ſet at nought of you Builders, &c.* And after, when he and *John* were commanded ſilence, what ſaid they? *Whether it be right in the ſight of God, to hearken unto you more then God, judge yee; For we cannot but ſpeak the things we have ſeen and heard.*

It is a brand upon *Nicodemus*, that he came to Chriſt by night; and ſo of the cheife Rulers that beleeved on him, but becauſe of the Phariſees did not confeſs him, leſt they ſhould be but out of the Synagogues. But it was *Nicodemus* praiſe, for that he had got boldneſs to ſpeak for Chriſt, when vilified, though himſelfe ſuffered much reproach for it: This ſhewed ſome excellency and growth in his ſpirit, that he could both ſpeak and ſuffer for Chriſt.

So Ioſeph of *Arimathea* was timorous, as *John* 19.38. but being filled with grace, *He went in boldly to Pilate and craved the Body of Jeſus, Mark* 15.43. With what holy boldneſſe did thoſe men march through reproaches, afflictions, and perſecutions for the truths ſake?

Rea-

Reader, (swallow thou this Book) as *Ezekiel* did his Roll) and thou shalt be enabled to do as much. Principle and fill thy Spirit with the pretious Truths contained in this little Treatise, & thou shalt find thy drooping Spirit to receive a Heavenly warmth to come upon thee, and a holy boldnesse thrusting thee forward to *GOD* and godlinesse.

Wickednes is too bold, and godlines too shame-fac'd; it hath lost and suffered much through mens cowardlines.

Read, meditate, and feast thy Spirit with what thou herein findest, and thou mayest walk bold as a Lyon through the midst of a crooked and perverse generation; thou shalt daunt Wickednesse it selfe, and make Religion truly beautiful and honourable.

If thou shouldest say, This Booke might have been kept in, there are too many already; *I* answer thee, there may be many, but few to purpose. The Sea is ful of Water, yet *GOD* addes daily to it, by Rivers and Showres: Many would read little, if new books were not set forth daily. Books doe quicken up a drowsie Age to the best purpose. Nevv books are like new fashions, taken up at first with affection.

Notwithstanding all the Munition of the Kingdom, there is new made daily. Bookes are more needful then Arms; the one defends the

the body, the other the soul. *If* thy Spirit be choyce and right, thou wilt acknowledg this Work solid, spiritual, and such as hitherto thou hast not met with many like it.

If Trees be known by their fruit, what other sentence may be passed upon the Composer of it, but that he hath profited in the School of Christ above thousands; hath had a large operation of Gods Spirit in his own soul, attained to a choiceneſſe and excellency differenced between pretious and base spirits?

I shall appeal to thy self, Christian Reader, when thou hast perused this book, whether thou wouldest have had it buried in the dark. If he deserves a Curse that with-holds Corn, *Proverbs* 11. 26. thou wilt bless God for this Corn the Author hath sent to market. God made him a fountain not to be sealed up, but to flow for common good. *Veritatem celare est aurum sepelire.* In a Fountain sealed, and treasures hid, the *Author* knew was little profit. He hath let out himself to advantage thee, taken this off from his own Spirit to put upon thine.

Aug. Conf. l. 12.

Do thine endeavour to better thy self by it, & if thou getteſt any good, give unto God glory; if none, suspect thy spirit, & spare thy censures; the Authors Spirit is above them, and counts it a very smal thing to be judged of

of mans judgement. My prayers are, that thon mayest profit much, attain true excellency of Spirit, and follow God fully all thy dayes, that so thy end may be comfortable and glorious.

Thy Christian Friend,

W. Greenhill.

Courteous Reader,

These Books following are Printed and sold by *Francis Eglesfield* at the Marigold in *Pauls* Church-yard.

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A GRACIOUS SPIRIT, A choice and a precious SPIRIT.

NUMB. 14. 24.

But my servant Caleb, because he had another Spirit with him, and hath followed me fully, him will I bring into the land, wherein he went; and his seed shall possesse it.

CHAP. I.

What that other spirit is, which a godly man hath differing from the world.

IN these words we have Gods approbation of *Caleb*, accepting his faithful service in the testimony he gave of the good Land; encouraging the hearts of his people to go into it. As for the other that were sent, God determines against them, they shall never see that good Land; *But my servant Caleb, &c.*

Object:

First, Gods commendation of *Caleb*.
Secondly, his blessing upon him.
For the first he saies 3. things of him.

1 *He is my servant.*
2 *He hath another spirit.*
3 *He hath followed me fully.*

He is my servant.] It is a great honour to be the servant of the blessed God, and to be acknowledged so by God himself: We should not look at our services to God only, as duties injoyned, but as high priviledges, as dignities put upon us; we should glory in his service. It was a part of that glorious reward of those who came out of great tribulation, who washed their robes and made them white in the blood of the Lambe, that they should be before the Lord, and serve him night and day: *Apoc.* 7. 14, 15.

[*My servant*] He hath shewed himselfe to be my servant indeed I wil for ever own him; what ever others did, he continued faithfull with me. To be a servant unto the Lord, is an honour; but to be acknowledged *faithful*, that higher; *I have obtained mercy to be faithful*, saith Saint *Paul*. To be faithful in service, is not onely a means of obtaining mercy, but it is a great obtained mercy.

My servant Caleb.] *Caleb* is onely mentioned here, and so in the former *chapter, verse* 31.

Why is not *Joshua* mentioned likewise, for surely he followed the Lord fully, as well as *Caleb*?

1 Some think that *Joshua* at the first did conceal himself, although after he did declare himself fully; but certainly this had been a very great sin of his, to conceal himself in such a cause of God, to have stood as Neuter, for the saving himself; he would not have passed without some signification of Gods displeasure against him for this: But *Verse* 30. God promises *Joshua* that he shal enter into the Land together with *Caleb*. Others therefore think, that at the first *Caleb* was the more forward of the two in speaking, because he was of the more honourable Tribe, one of the Tribe of *Judah*; and *Joshua* was of *Ephraim*: And besides, *Joshua* being *Moses* Minister to attend on him, it might be the more suspected that he might speak to gratifie *Moses*, against whom the people now murmured, because of the straits they were brought into by him. And besides, others think that *Moses* here relates this by *Joshua*, that *Jeshua* was used in the penning of this relation, and therefore the less is said concerning *Joshua*.

Answ. Abulensis q. 34, 55.

Serarius l. 1. Jos. c. 8. q. 6.

Another spirit. The spirits of the rest were base and cowardly, poor, dead, unworthy spirits; but he had another spirit, went not that way. There is a strange conceit, some of the Jewish Interpreters have of this *other spirit*; that is say they, *Caleb* and *Joshua*, when they were in the Land, and in their journey, they said as the rest of the Spies did, and concealed their purpose of declaring any other opinion they had of the Land, then the others had, and this they did for fear of their lives; but when they

Lorinus in Numb. 14. 24.

came before *Moſes*, and the children of *Iſrael*, then they had another ſpirit, and ſpoke plainly what they thought. Many ſuch chaffy interpretations of ſcripture we finde amongſt them, God having given them over to the ſpirit of blindneſſe.

Implevit ſequi.

[*He followed me fully*:

The words are, *He fulfilled to follow me*: Nothing could take him off from me, what ever therefore becomes of the reſt, he ſhall poſſeſſe the Land, and his ſeed with him; I intend only to handle the latter commendations of *Caleb*.

Firſt, that he was a man of *another ſpirit*.

Secondly, that *he followed God fully*; And herein firſt, ſeverally; ſecondly, in the reference of the one to the other.

For the firſt, the Point is, It is the excellency of godly men to be men of other ſpirits, of choice ſpirits, differing from the common ſpirits of the world, 1 *Cor.* 2. 12. *We have not received the ſpirit of the world* ſaies the Apoſtle, *but the Spirit which is of God*: There is a great deal of difference between our ſpirits, and the common ſpirits of the world; There is a vile ſpirit ruling in the world; As *Eph.* 2. 2. *A ſpirit that works ſtrongly and actively in the children of diſobedience*. But of the godly it may be ſaid, as it was of *Daniel*, *chap.* 6. 3. *an excellent ſpirit was found in him*; ſo ſurely an excellent ſpirit is found in them.

Herein,

1 What

1. What this other spirit is,
2. Wherin the excellencie of it lies.
3. Apply it.

For the first; it is first, a spirit that hath other principles, a better principled spirit then the spirit of the world. The spirits of worldly men have base corrupt principles, by which they judg of things, by which they are lead, according to which they savour and relish whatsoever is propounded to them. The vileness and power of these appears in the wayes of the world; but the spirits of the godly are acted by divine, heavenly, holy principles, that carry them to God, to divine and heavenly things; they carry them by a kind of natural instinct; the frame of their spirits is so principled, that by as it were a natural instinct (natural, *I* mean the new creature) they savour of spiritual and heavenly things; their hearts work after them, close with them, unite themselves to them, find much sweet and contentment in them, are fastened and setled to them. What is the reason the same truths propounded, set before divers spirits, whose natural parts are equal; one sees much excellency in them, receives them, relishes them; the other looks on them as mean & foolish things, wonders what men see and finde in them, they are unsavory to them, their hearts turn away from them? This is from their divers principles. Where the spirit is wel principled, it is carried on sweetly and strongly in Gods wayes; though the natural parts be weak, though objections against them many, pre-

tences for evil wayes faire; yet these divine principles are as a *pondus*, a waight upon these spirits, that carries on the soul still toward God: when all is said that can be against Gods wayes, and for sinful wayes, it will, it cannot but hold the conclusion; Surely Gods wayes are good. As that blessed Martyr said, *I cannot dispute for the truth, but I can die for the truth.* These principles cause it not a disputative knowledg, yet a savory knowledg.

Sapida scientia.

Perswade a man by most subtil arguments, eloquent orations, that what he tasts sweet, is bitter; perhaps he cannot answer all you say; but yet he knows the thing is sweet: So the spirit principled right with grace, having the savour of the knowledg, as the Apostle speaks through many subtil wiles of Satan, and eloquent perswasions from the wisdom of the flesh be brought to perswade to the contrary, yet still it sayes, It is good to walk in the wayes of godliness.

Every life hath principles according to the nature of it, receiving to it self things suitable, or turning from things disagreeable to it; the vegetative life according to the nature of it, so the sensitive, and the rational life, and the life of grace according to it. Most mens spirits are led by the principles of a sensitive life, few live so high as rational principles reach to. There is a death of the soul in this respect; onely God puts in by a common work of his Spirit some common notions, which appear in some which give but a glimmering light, and are very weak; but where the life of

grace

grace is in any soul, there are principles of a higher nature, ful of light and beauty, carrying the soul to high, spiritual, supernatural things, for the attaining to, and enjoyment of the highest good. Other creatures under the rational are made for the enjoyment of no higher good, then is within the compasse of their own natures, and therefore their Principles are onely to receive in such good things as are sutable to those natures, and in them they rest satisfied; for they are capable of enjoyment of no higher; I say they cannot enjoy any higher: indeed they are of use too, and were made for that end, that they might be serviceable to some higher good then themselves; but this they enjoy not. The destruction of their natures is the highest use that creatures which are above them, have of them. But the rational creature was made for a higher good then is within the compasse of its own nature, and was to enjoy this; and the fuller it doth enjoy it, the more perfected it is. Now then, there are required principles of life accordingly to carry these creatures higher then their own natures to have the fruition of that good they were made for, and to be blessed in the enjoyment of it. Now these are the principles of Grace, with which this other spirit is indued, higher above the principles of reason, then the principles of reason are above the principles of sense; and thus it is another spirit.

Secondly, it works by another rule: every thing is guided to its end by some rule, which is a beam of Gods wisdom; no creature under the reasonable, knows either its end or rule, but is acted by God to that it was made for: but the reasonable creature is of such a nature as is capable of the knowledge of both, and therefore cannot be happy without the knowledge of both, and working accordingly. Now it is a great mercy not to mistake in the rule that leads to eternal life, to see it, and act by it; most of the world mistake here, their spirits are led by false rulers, they go according to sense, according to their own carnal apprehension of things, according to their own wils, would have the rule of their actions from their own spirits, or else *according to the common course of the world*, as: *Eph.* 2. 2. That which men blesse themselves in, that they got according to the common course is one of the most apparent arguments that is, that yet they are strangers from the way of life: but the godly they make the Word their rule, they look up to the minde of God, to see the beam of Divine wisdom let down from Heaven to guide them in their way; they look to it for direction, give themselves to it, dare venture their comforts, estates, safeties, souls upon it: *Thou shalt guide me by counsel* sayes *David, and so bring me to thy glory, Ps.* 73. 24. *A* godly man thinks it a most dishonorable thing to make the examples of men his rules; it is for beasts to follow the Herd: Examples of men cannot satisfie his conscience. A godly man works for eternity,

Philo Judeus in his Book entituled *Omnis probus liber* tels of the *Pythagoreans* that *inter Sacrata Præcepta*, this was a principal *Peruiam publicam ne ingredere Argumentum est turpissimum est turba*, sayes *Seneca.*

ty, and therefore is careful to work by rule; as a man when he works in a work that concerns his life, erects a frame that must be for continuance; he makes sure of his rule, layes often his rule to his work. When God erected the frame of the world, which was to last but for a few years, he made all by waight and measure; The frame of mans actions here must be for eternity; and therefore a godly man dares venture upon no other rule but that which is divine; he looks at the Word, not only at the notions of it, and that excellency and beauty he sees in it, shining a great way off; but as a light to his feet, a Lanterne to his steps; holds it close to his feet to guide him in his going; knowing that every step he goes, is either to hel, or to Heaven, and this doing, he may look up with comfort for that blessing of God upon his servants, 1 *Sam.* 2. 9 *He keeps the feet of his Saints.* His way is like the way of the Marriner, guided by the Heavens.

Thirdly, *another spirit:* that is, imployed about other things; it is not for mean, base services, but set on work about high and honourable employments. As men of place and dignity have, or ought to have other spirits, differing from ordinary spirits; they cannot endure to be imployed in mean and dishonourable works; no, those fit for mean base spirits. While other mens spirits are busied about low, poor things, and are content in these, minding nothing higher; they are busied about great affairs of State, the high things of the Kingd. consultations about, & transaction; of

Eadem ratione hanc vitæ viam quæri oportet, qua in alio itere navibus quæritur; nisi aliquid cælilumen observent, incertis cursibus vagantur, quisquis rectum iter vitæ tenere nititur, non terram debet aspicere sed cœlum; & ut apertius loquar, non hominem debit sequi, sed Deum.
Lactant. l. 6. c. 8.

the great buſineſſes of the Common-wealth. It was baſeneſs, and diſhonour of *Domitians* ſpirit, who though a great Emperour, yet buſied himſelf, and ſpent great part of his time in catching of flies; and ſo of *Artexerxes* his ſpirit, who ſpent a great deal of time in making haſts of knives of Box.

Thus godly men account it too mean a thing for their ſpirits to be buſied about low baſe employment; while the ſpirits of other men are buſied about meat, drink, cloaths, play, money, luſt, and are taken up in theſe poor things, the ſpirits of the godly are taken up in contemplation of the glory of the bleſſed God, the beauty and high excellency of Jeſus Chriſt, the great counſels of God, in the greateſt work that ever he did, the work of mans Redemption, the great myſteries of the Goſpel, the glorious things of the kingdom of Jeſus Chriſt, the great things of eternity, the intereſt they have in all the good in God, Chriſt, Heaven, about the ſetting out the glory of the bleſſed God in the World, lifting up his Name, working together with God in glorifying himſelf, obſerving Gods wayes in his glorious works of Creation and providence, preparing and fitting themſelves for the glorious appearing of the great God; joyning with thoſe bleſſed creatures, the Angels and Saints in Heaven, magnifying, praiſing, worſhipping, and adoring the Lord of all; theſe are things fit for the ſpirits of the godly, they are not ſuitable to the ſpirits of the world, as *Pſalm* 92. 6 *A brutiſh man knows not, neither doth a fool underſtand this.*

A

A godly man sometimes may be busied in the mean low things, but his spirit not contented, not taken up, not satisfied in those things, as adequate objects for him, as the spirits of the world are, they are objects adequate to any principles they have: A man sometimes that is understanding, may condescend to sport with children in low things, but these take not up his spirit as adequate objects to what he hath in him; if indeed he should take content and satisfaction in such things, it would argue a childish spirit in him; So here.

Fourthly, this spirit is carried to other ends; the spirit of the world looks at ease, pleasure, honour, gain, and *Self* in all; it is a low spirit in an ill sense, subjecteth not only ordinary actions, but the best things it doth, even the duties of Gods worship, to base, low, unworthy ends: At the highest, the most excellent of the Heathen, who had the most brave spirits the World had in their time, aimed no higher then to work according to reason, to satisfie the dictates of rational principles, and a natural conscience; knew not what it was to honour God, to aym at God in all they did: but the spirit of the godly is a raised Spirit, looks at God and eternity in all it doth, carries things up to the highest good, restless till it gets through all creatures, and closes with God; it accounts the excellency of what it is, and what it hath, to be in order to God, and directs what it doth to him, and in this comes as neer the working of God himself, works as like

like him as may be; it is the glory of God to be the first cause, and last end; and to work from himself, and for himself; No creature can work from it self, but as it hath its principle from God, so it works from him, giving him the glory, and as the first cause, and last end: and this is the great worship that God hath from his creature, both in this world, and eternally in Heaven.

We speak much of honouring God, & serving God, and worshipping of him; we do not except we do this; God made the world that he might have some creatures to work thus, to make him the highest and last end of all; many who have excellent natural parts, are often busied about deeper things then other men, but their spirit being corrupt, not carried to God in that they do, they dive deep, but all comes to nothing; are like children diving deep in the water, and bring up nothing but shels and gravel.

Now where the spirit is carried to God as the last end, there first, the beauty, excellency, glory of what ever it hath or doth, is judged according to the reference it hath to God; it is true, *I* have these mercies, *I* do such & such things; But is God honored by all? all things are dead to this spirit, where it sees not Gods Name lifted up: and so the excellency and beauty of what others have or do, if God is not honoured by them, it looks on them as dead things. *S*econdly, all it hath is, or doth, lies in an absolute subjection under God, to be at his dispose, all things are absolutely

lutely subject to the last end. Thirdly, where God is aimed at as the highest end, there Gods glory is willed infinitely; no limit, no bounds set to the desires, or endeavours of the soul after it.

Fiftly, this spirit hath other qualifications; the spirits of the godly are glorious within: As it is an enlightned spirit; the light of the glory of God in the face of Jesus Christ, hath shined into it, and transformed it into the same image, *Dan.* 5. 11. They said he was a man in whom the Spirit of the holy Ghost was, because light, and understanding, and wisdom was found in him; surely the Spirit of the living God is here, for light, understanding, wisdom is found here, this is the true light, the light of life, that hath a quickening power and influence in it. There is a great difference between the light of the sun shining in a Garden, and the light of torches; there is the influence of an inlivening power in the one, not in the other; such difference there is between the light in the spirits of the wicked men, and the light in the spirits of the godly: it is the knowledg of the holy, that is true understanding, *Pro.* 9. 19. And a man of such understandinge is of an excellent spirit indeed, *Prov.* 17.27 This is that which the Holy Ghost cals spiritual understanding, *Col.* 1.9. to distinguish it from that understanding that is in natural men; they see into spiritual things after another manner then other men, they see the reality, beauty, excellency, glory of

2 Cor. 4.6.

of the, which are hidden frō drowsie vile spirits: the Gospel is said *to be a mistery, revealed to the Saints, Col.* 1. 26. *The Law and testimonies are sealed and bound up amongst the disciples, Esa.* 2. 16. The *Lord* delights to reveal himself to men of excellent spirits, who are onely fit to close with divine and spiritual truths. As none can teach so as God teacheth. *Job* 30. 22. so none knows the things of God so as the godly do; they behold them as with open face, they walk on in the light of the face of God, *Psalm* 89. 15. their spirits elevated by such a light as is suitable to that light there is in God himself, and that lustre of his *Image* that shines in the face of Jesus Christ: but the spirit of the world is a spirit of darkness; even that light which in them is darkness.

Secondly, it is a free spirit, *Psalm* 51. 12. *Establish me with thy free Spirit*, and this freedom makes it indeed a true, royal, princely spirit; for so the word signifies that is translated in that place, a free spirit. The words are, Establish me with thy royal princely spirit.

1. A free disingaged spirit, not ensared with base earthly ingagements, like the spirits of the world; but a spirit that is at liberty, *Where the Spirit of the Lord is, there is liberty*, 2 *Cor.* 3. 17. How do the engagements of worldly spirits miserably enthral them, that notwithstanding convictions of conscience, notwithstanding much unquietness of their hearts in their way, many checks, secret wounds of spirit, sinking damps, and fears, yet

yet they cannot get off their hearts from those engagements they are so miserably, so dangerously intangled in; this is a woful bondage. Those who are godly can remember a time, since their hearts were thus insnared; but it was the blessed work of the *Lord* to set them at liberty, and now they have ease, now sweet quiet, and rest to their spirits.

2. Free from the bondage of sin, not under the power and command of it; it hath commanded over it self, over its own passions; not in a base slavery to Satan, not in servile subjection to men, not brought under the power of any creature. It was a notable free expression of two blessed *Martyrs*, *Sergius* and *Bacchus*, who were two great Courtiers, being accused for Christians, and commanded to offer unto the Idols, they refused to go to the Temple, and gave this answer unto the Emperor; We, O Emperor, are bound unto you, onely in an earthly warfare; you have no right over our souls; God only is the Lord of them. It will not be forced to any thing that is base; God leaves the body and estates of his servants to the power of men oft times, but their spirits are free. It is too base a disposition of a servant of God to plead necessity of sinning; no creature can compel another to sin. *Tertullian* hath an excellent expression to this purpose; The state of faith doth not admit the alledging a necessity of sinning in those, to whom the only necessity is not to offend.

Nos, imperator, sola terrena militia tibi obstricti sumus, in animis nullam tibi jus est; illarum Dominus est solus Deus. Courtzen mulæ speculum, p. 47.

Non admittit status fidei allegationem necessitatis delinquendi, quibus una est necessitas non delinquendi. Tertul de Cor. milit. cap. 11.

3. It is free in regard of slavish fear, it is able to look upon the face of God with joy, *Job* 22. 26. *Thou shalt have delight in the Almighty, and shalt lift up thy face to God.* The Scripture speaks *of a spirit of fear, and a spirit of bondage*; from both which this Spirit is set at liberty; it can look upon the power, soveraign Justice, holiness of God, and rejoyce in them; glad that God is so holy and just, and that it hath to deal with such a God; It hath access to his presence *with boldness and liberty of speech, Eph.* 3. 12. as the word signifies there. It hath sweet and blessed freedom in the performance of holy duties, is not forced and haled to them, doth not take them up as tiresome burdens; Gods Commandements are not grievous, they are not as fetters of iron, but as chains of gold for beauty and ornament; there is a readinesse of spirit to whatever is good; they are vessels of honour, ready prepared to every good work, 2 *Tim:* 2. 21. *It is written in the volumn of thy book, I should do thy will, and lo I come, Psalm* 40. 7, 8. There is a suitableness between the law and the spirit; the law is written in it; never so in its element, as when it is in the wayes of obedience; there is not the straitness of spirit as in other, but here the heart sweetly enlargeth it self, as the flower that opens it selfe to the shining of the Sun.

Rom: 8. 15. 2 Tim: 1. 7.

Thirdly,

Thirdly, a ſublime ſpirit raiſed high, by ſpirituall heavenly influences, not ſwelling by pride; a ſpirit that hath all earthly things under feet, as the holy Ghoſt ſets out the Church, *Rev.* 12. 1. Things received with admiration by other ſpirits, it looks on with contempt, as things infinitely inferiour to it; a godly mans feet are where other mens heads; their heads, that is, the pitch and height of all their aims, is upon things that are upon the earth, but the Saints have theſe things under their feet. When *Valence* ſent to offer *Baſil* great preferments, to tel him what a great man he might be; *Baſil* anſwers, Offer theſe things to children, not to Chriſtians. When ſome bad, Stop *Luthers* mouth with preferment, one of his adverſaries anſwered It is in vain, he cares not for gold, his ſpirit was too noble and high to be tempted with gold; baſe low ſpirits would have been taken with ſuch things, ſuch a ſpirit as *Demas*, who forſook *Paul* to embreace this preſent world; but a ſpirit raiſed by God is above them.

Hem, Germana illa beſtia non curataurum, Melchior Adam in vita Luth.

How was St. *Pauls* ſpirit above mony? when he ſpeakes of lucre, he cals it *filthy lucre*, 1 *Tim.* 3. 3. A godly mans ſpirit is ſuitable to the high dignities put upon it, and priviledges it hath. *Saul* when made a King, had another ſpirit put upon him, contemning former things highly eſteemed of; a man raiſed on high, looks on things below, and they appear ſmal things to him; ſo here Reaſon many raiſe the ſpirits of men

Nemo eſt dignus nomine hominis qui unum diem velit eſſe in voluptate. lib. 2. de finibus.

men above the common ſort; a rational man looks at many ſins as too mean and baſe for him, ſcorns to ſtain his excellency with them, as the ſins of ſenſuality and filthy luſts. *Tully* thinks him not worthy the name of a man, that ſpends a whole day in the pleaſures of the fleſh; and *Socrates* had ſuch a vile eſteem of ſin, as he thinks, it ſhall be one of the greateſt torments of men in another life, to be tyed and bound to the ſins they moſt delighted in here.

Platonis Phædro. p. 81. ἐνδεῦσαι ὃ ὡς ὡρ εἰκὸς εἰς τὰ τοιαῦτα ἤθη ὁποῖα ἀπ' ἀν καὶ μεμελεπηκυῖαι τύχωσιν ἐν τῷ βιῷ

Seneca hath a notable expreſſion to this purpoſe; I am too great, and born to greater things, then that I ſhould be a ſlave to my body; but if Reaſon raiſes the ſpirit ſo high, how high then doth grace raiſe it? This ſpirit cannot be ſatisfied with ſmal low things; as it is reported of *Luther*, when great gifts were ſent to him, he refuſed them, with this moſt brave and excellent ſpeech, I did earneſtly proteſt, that God ſhould not put me off with theſe things, meaning that he would not be ſatisfied with any thing that was here below. All the things in the world are far from being able to ſatisfie this ſpirit; it accounts all, yea if they were a thouſand times more then they are, but a poor pittance for the portion of an immortall ſoul; if God ſhould make more worlds for it, yet if he give not himſelf to it, it would not be ſatisfied; nothing but a God, an infinite, univerſal, eternal good, can fill up the deſires of this ſpirit. Thou haſt made us O Lord, for thy ſelf, ſayes St. *Auſtin*, & our hearts are unquiet till they come unto thee. It is

Major ſum & ad majora natus quam ut mancipium ſim corporis mei. Sen. ep: 66.

Valde proteſtatus ſum, me nolle ſic ſatiari ab eo, Melchior Adam in vita Luth.

Feciſti nos Domine pro te, & inquietum eſt cor noſtrum donec veniat ad te.

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the work of a base drossie spirit to think if I had but so much, or so much yearly, I should have enough: how base the spirit of that rich man blessing himself in his goods *I Soul take thine ease, thou hast goods laid up for many years*; What were all those to his soul, to the happinesse of his soul? These are Spirits that have higher designes then so; their designes no lesse then a Kingdom, yea then God himself, *Rom.* 2. 7. *They seek for glory, honour, immortality, eternal life*: Though they can be content with little of the world for their use, yet they cannot be content without that good and happinesse that is infinitely higher and better then all the world for their portion. As *Abraham* said concerning his childe, when God promised him a great reward, *Gen.* 15. 2. *Lord, what wilt thou give me, seeing I go childlesse?* Lord, what is all the reward I can have except I have this mercy, except I have a childe? because the Messias was to come out of his loyns; So the soul here; if God should promise it never such great things, yet Lord, what are all these things to me if I have not thy self? All the gifts that God can give to this Spirit will not satisfie it, except he gives himself to it. As God is not pleased with what we tender to him, except we give our selves to him. So a godly heart is not contented with all that God gives to it, except he gives himself to it; thus *Bernard* exceeding sweetly, *As what I have, if offered to thee, pleaseth not thee. O Lord, without my self, so thy good things we have from thee, though they may refresh us, yet they satisfie us not without thy self.*

Luke 12. 19.

Bern. de amore Dei, *Sicut mea non tibi placent oblata, nisi mecum; sic bonorum tuorum contemplatio reficit nos sed non satiat, nisi tecum.*

Yea further, the injoyment of God is not enough, except they may have a full enjoyment of him; they are not ſatisfied, except they be filled with the fulneſſe, *yea with all the fulneſſe of God, Epheſ.* 3.19. See a notable example of this in *Moſes, Exod.* 33.12. and ſo on: The Lord had done great things for *Moſes* many ways; but beſides all he had done for him, he told him that he knew him by name, & that he had found favor in his ſight; one would have thought this might have ſatisfied him; No; *Moſes* muſt have more, *Ver* 13. *I pray thee if I have found grace in thy ſight, ſhew me thy way, that I may know thee, & that I may find grace in thy ſight*: God grants him this, & tels him, *Verſe* 14. that his preſence ſhall go with him, and he will give him reſt; ſurely, this will ſatisfie him. No; *Verſe* 16. *Moſes* muſt have yet more; he muſt have ſuch a preſence, as the world may know, that God doth go with him, and that he and his people are ſeparated people from all the people that are upon the face of the earth: and *verſe* 17. The Lord ſaith to him, *I will give thee this thing alſo that thou haſt ſpoken.* Surely this will ſatisfie him: No; *Moſes* is not ſatisfied yet: *Verſe* 18. *I beſeech thee ſhew me thy glory.* He muſt have more of God yet; God grants him this alſo, *Verſe* 19. *I will make all my goodneſs paſs before thee*: And ſo the Lord paſſes by him, and proclaims his great and glorious Name before him: He ſhews him ſo much of his glory, as he was able to behold. Surely *Moſes* hath enough now. No;

not

not yet, *Ch.* 34. 9. God muſt pardon the ſin of his people too, & take him and them for his inheritance: He muſt have this fruit of Gods favor, as a higher then all the reſt. See how, as we may ſo ſay with holy reverence, he incroaches as it were, upon God, as one that could never have enough; and yet this, God liked exceeding well. Here is a ſpirit indeed, that is not ſatisfied with mean and ordinary things. In a ſpiritual ſenſe the godly do ſeek great things for themſelvs, and it is their glory ſo to do. God delights to have the ſpirits of his children thus raiſed; he would not have them to be of ſuch ſordid ſpirits, as to minde no higher things then the baſe drudges of the world do; as a Prince or Noble-man delights to ſee the ſpirit of his childe raiſed to higher deſigns than the ordinary ſort of men.

Bern. de amore Dei. c 8. *Habet enim ſapientia & ſui generis ſuperbiam.*

Fourthly, a firm ſtrong ſpirit: *Iſa.* 11. 2 The Spirit of Chriſt is a *Spirit of might.*

4.

Firſt, ſtrong to reſiſt ſtrong temptations

2. Strong to overcome ſtrong corruptions.

3. Strong to bear ſtrong afflictions.

For the firſt, it is not every temptation that can prevail with theſe; little things will draw weak childiſh ſpirits; but ſuch temptations as others know not how to reſiſt, theſe can ſtand before them, & go on in their way, without any alteration of ſpirit by them; though they live in the midſt of temptations, yet they are able to keep themſelves unſpotted; like the three Children, who walked in the fire, and yet the ſmell of the fire came not upon them, nor their garments; or like the

children of *Iſrael*, walking on the dry land ſafely, and the ſeas on each ſide of them; they are a ſhamed to complain of temptations, to excuſe themſelves by there temptations; for wherefore hath the work of God been ſo mighty upon their ſpirits, but to ſtrengthen them againſt temptations? many temptations wch others think to be ſtrong, they ſcarce take notice of; ſo far are their ſpirits above them. *Luther* was ſo far above the ſin of covetouſneſſe, as he ſaith of himſelf, he found no temptations to that ſin, though his ſpirit was much reſtred wth temptations in other kinds, The Devil will not ſet upon ſuch with ordanary temptations; he knows it is in vain; when he comes upon them, it is with temptations of a higher nature, of ſtronger efficacy; as ſome mens bodies are of ſuch ſtrong conſtitutions, as that which wil work mightily upon others wil not ſtirre them: So it is with mens ſpirits; the Devil needs not trouble himſelf much about many; the pooreſt, fleighteſt temptations are enough to draw them to what he would have; yea, and ſuch who account themſelves to be of brave, of more then ordinary ſpirits too, who can ſtand out ſtrongly againſt GOD, and his truth, againſt the ſtrongeſt arguments, the drawing motives, the powerfull perſwaſions of the word, they move them not at all; but every poor temptation of the devil draws them any way; they have no power to reſiſt, but are led as the Ox to the ſlaughter, and as the Fool to the Stocks. The Godly man is ſtrong in the LORD, and in

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the power of his might *Eph.*6.10. Other men are ſtrong in their luſts,and in the power of them againſt the Lord and his truth.

Secondly,they can overcome ſtrong corruptions:temptations from without have noſuch power, as corruptions that are within; yet when theſe riſe up like a flood, *This Spirit of the Lord in them ſets up a ſtandard againſt them, Eſay* 59.19. Yea,by a contrary ſtream oppoſeth and overcomes them. The more ſutable any corruption is to the naturall diſpoſition, the more powerfully it hath heretofore prevailed, the more ſtrongly it would now put forth it ſelfe, the more doth this ſpirit keep it under above al others.Every ordinary ſpirit can oppoſe, and be able to reſiſt ſome mean, contemptible ſin, which brings little pleaſure, or profit with it: when ſin is as it were weakned and benummed by afflictions, then they can caſt it off when the ſtrength of it is abated for want of fewell, for want of opportunities of acting,for want of bodly ſtrength to put it forth,then they can leave their ſin, s *Simeon* & *Levi* came upon the *Sichemites* when they were ſore,& overcame them;ſo they can come upon their ſin in times of affliction,and overcome it; and this they think to be repentance, which is a miſtake. But this ſpirit can oppoſe ſin,when it is in the vigour and ſtrength, and activity of it,& overcome it then.Let God put this ſpirit into one who is young and ſtrong, whoſe bones are ful of marrow,who hath the world to ſmile on him, & may have opportunities to the full to enjoy his luſt; yet now he

shall be able to overcome his corruption, and prevaile against the strongest lust. As it is said of *Moses*, *Heb.* 11.25. *When he was of full years*, he then could deny himself, and refuse the pleasures of the flesh. The word in the Original, When he was great, when he was grown up to ripeness, when he might have enjoyed his pleasure to the full: yet now he was able to overcome himself, and the world; and this requires strength of spirit indeed.

μέγας γενόμενος,

Thirdly, it is strong to bear strong afflictions, as a strong-bodied man can indure cold and hard weather, which others dare scarce put out their heads into; such difference is there in the spirits of men in regard of their bearings of afflictions; some are always complaining, murmuring, whining at every little affliction; their hearts fret, vex and rage under it like some mens flesh, if their skin be but razed with a pin, it presently festers and rankles: *Iob* 23.2. He saith, that *his stroke was heavier then his groaning*, but these mens groanings are heavier then their stroaks, like rotten boughs of trees, if a little weight be hung on them, they presently break. A little thing will break the spirits of these men, a little thing will cause them to sink and pine away, and in a desperate sullenness to make away themselves. *If thou faintest in adversity, thy strength is small*, saith *Solomon*, *Prov.* 24. 10. What poor things are they, that many mens spirits are not able to bear? Not a frown from a great man, not a conceit of the least disparagement that they suffer in any thing; that is but a toy

Invalidum omne natura querulum est. Seneca.

and

and trifle, which a man of an excellent spirit would scorn to bestow a thought about; the loss of a little money; as I have read of one who hung himself, only upon a dream that he had, that he had lost his money. Others, if they meet but with a little disturbance in their family, from husbands or wives; if their Parents do but cross them, if their hopes be frustrated in things of no great moment, they cannot bear it, but they sink down in such desperate discouragements, as their lives are bitter unto them, they are weary of them, and they seek to ease themselves by putting an end to them. Impatient sinking desperateness ever proceeds from base weakness of spirit. Despair is a sin exceeding vile and contemptible. *Guliel mus Parisiensis* speaking of despair, hath this expression; *I despair! Oh word of eternal reproach and confusion, of dishonour never to be blotted out! it publisheth the Devil to be the Conquerour: and would thou didst see the Devil crowned as a Conqueror, to whom thou dost so shamefully lie under?* These sinking sullen spirited people may please themselves in the froward, sullen distempers of their hearts, and conceit as if they were fruits of humility: but let them know that the devil is the most sullen spirit that is, and yet the most proud. Though in thy frowardness thou flest from God, & lettest thy spirit sink down even as low as the bottom of the Sea, yet even there the wrath of God will follow thee: as *Amos* 9.3. *Though they hide themselves in the bottom of the Sea, I will command the Serpent to bite them.*

O verbum sempiterni opprobrii & confusionis, atque ignominiæ indelebilis, scilicet desperet: victorem enim esse Diabolum predicat: & utinam videres Diabolum coronari victorem, cui tam turpiter succubuisti.

Thus

Thus those, whose spirits are sunk into the bottom of the sea of desperation, they shall have no ease there; even there the Lord will command the Serpent to bite them; the devill shal vex and torment them there. Many while in their prosperity, while the world smiles on them, they seem to be of brave and stout spirits; to be sure they are scornful, proud, and high enough; they are all for mirth and jollity, they are so afraid of sadness, as they banish all seriousness: But when affliction comes upon these, when God toucheth them with sicknes, what poor spirited men are they then? how do their hearts sink like Lead? how disconsolate? how dejected are they then? none more.

Manasseh was of a bold presumptuous spirit, and exceeding scornful in time of his prosperity, he went on with a high hand against God, as if he meant to contest with heaven it self; but mark, 2 *Chron.* 33. 11. when he was brought into trouble, what a poor base spirit he had: he runs amongst the thorns, he hides himself in the bushes, and from thence he is taken, and bound in fetters; and it was said of *Alexander*, It was nothing for him to carry himself bravely, because he alwayes conquered; but for *Cæsar* to behave himself wisely, and to uphold his spirit when he was conquered, and others fainted, this was an high praise unto him. You talk of merry hearts, and joyful spirits; but can you be joyful in affliction? will your spirits hold out in tribulation? Can you re-

joyce

joyce in the greateſt troubles? Wil your conforts hold out in ſore and grievous diſtreſſes? this were a ſigne of ſtrength of ſpirit indeed. The ſpirit of a man can ſuſtain his infirmity, ſaith *Solomon*. This is the ſtrength of a mans ſpirit, to be able to carry it ſelf bravely, undauntedly in the middeſt of greateſt afflictions; your ſpirits can bear nothing, they are childiſh, poor weak ſpirits, not to be accounted the ſpirits of men. *Lactant.* boaſts of the braveneſs of the ſpirits of the Martyrs in his time, in this reſpect; Our children and women (not to ſpeak of men) do in ſilence overcome their tormentors, & the fire cannot fetch ſo much as a ſigh from them.

Noſtri (ut de viris taceam) pueri & mulierculæ tortores ſuos taciti vincunt, & exprimere illis gemitum nec ignis poteſt. Lib: 5. cap. 13.

Fifthly, they are generous ſpirits; as,

1 They are not mercenary, they will not indent with God for what they do, ſo much as they may get by their ſervice and no more: No, they goe on in their work, and leave themſelves to God: let the benefit of that they doe, be what it will, they loſe not their end, if they be imployed for God; men doe very ill for themſelves, in indenting with God for any ſervice, for their ſtrait ſpirits cannot imagine, or deſire that latitude of good, that the infinite bounty of God would give, if they left themſelves wholly to it.

Seneca reproves the opinion of ſuch, who ſaid a man ſhould chooſe a friend that he might have one who might relieve him in his want, who might viſite him in his ſickneſſe, &c. No, ſaith he, this is mercenary; but I will chooſe a friend that

that I may have one to shew love unto, to visit if he be sick, to help if he be in want: So for men to choose a god unto themselves, that they may be helped out of troubles, that they may have their estates blessed, that they may get such and such things by, to make this the highest end is mercenary, and too low for a true graciousgenerous spirit; but to choose a God to be my God, that I may honour, love, fear, worship him for ever, this is true Christian generousness.

2. A true generous spirit cannot endure basely to subject it self to any; that is, to flatter and fawn, & to be serviceable to mens lusts and base humors for advantage sake. It knows how to lie under the feet of any to do them good, where God may have honour: but to be serviceable to any mans lusts whatsoever, it cannot endure: As we read of *Dionysius* his flatterers, who were so gross in their flatteries, that when he did spit, they licked up his spittle, and said, it was sweeter then *Nectar* and *Ambrosia*. It is reported likewise of *Cambyses*, who falling in love with his Sister, he asked the Judges whether it were lawful for him to marry her? they answered, that they had no such law, but they had another, that the King might do whatsoever liked him, whereupon he married her. Such base-spiritedness cannot stand with Christian generousnesse.

Pucars Pilg. pag. 435.

3 A true generous spirit is not ready to take advantages against those that are under it. Men of these spirits love to pity and relieve those

those whom they have at advantage, as *Elisha*, 2 *Kings* 6. 22. When he had the *Syrians* in the midst of *Samaria*, and the King of Israel askt him, *Shall I smite them? shal I smite them? He answered, Thou shalt not smite them, set bread and water before them that they may eat and drink, and go to their Master: and he prepared great provision for them, and when they had eaten and drank, he sent them away.* As is reported of the Lyon, it spares those things that fal down and submit to it; but the Wolf, Bear, Dog, rend and tear what they get hold of. To be able to do one hurt, and not to do it, that is truly noble. It is the glory of a King, yea of God himself to passe by an offence. To shew mercy, saith Saint *Chrysostome*, is a more glorious thing then to raise from the dead; and a greater work then to build most magnificent Temples. Many base-spirited men, who wil couch low enough to those who are above them, yet they are imperious, cruel, hard-hearted, rugged, fierce towards those that are under them, and they think it the braveness and greatness of their spirits, that they can insult over them, and revenge themselves upon them; but there is nothing great in these men but pride, and self-love: this is the greatest baseness of spirit that can be; and the more these men formerly did discover their baseness, in their sordid couchings unto others that were above them, the more do they now discover the vileness of their spirits, in their cruel insultings over those that are under them; and this they think a goodly and

Quo quisque est major, magis est placabilis irae, Et facilis motus mens generosa capit. Corpora magnanimo satis est prostrasse leoni; Pugna suum finem, cum jacet hostis, habet. At lupus & tristes instant morientibus ursi. Et quaecunque minor nobilitate fera.

Posse & nolle nobile. Chrys. hom. ad pop. 36. & 51.

Nec judicandum est aliquid iram ad magnitudinem animi conferre. Non est ilia magnitudo, tumor est. Senec. de ira lib. 1. c. 16.

and brave thing, that they can trample upon others: whereas the kindnes of a man is the goodlines and beauty, and excellency of a mans spirit. That word in *Isai.* 40. 6. that is translated, The goodlinesse of the flower, is the same word which signifies Kidnesse. We read *Revel.* 9. the Locusts that come out of the smoking pit, *They had faces as the faces of men, and they had haire as the haire of Women*; They had fair countenances, they could look smiling, and flattering upon men for their own ends, but their teeth were the teeth of Lyons, and they had tails like Scorpions, to tear and sting those that they had at an advantage. An insulting spirit over those that we have at advantage is far frō true generousnes, howsoever men may bless themselves in it. *Rehoboam* was a man of an exceeding imperious insulting disposition; *My little finger* saith he, *shall be thicker then my fathers loynes; My father put a heavy yoke upon you, but I will put more to your yoke; my father chastised you with whips, but I wil chastise you with Scorpions*: O, what a spirit was here! Surely he, and those who put him on rejoyced in this as a brave commanding spirit indeed; but the holy Ghost saith of *Rehoboam*, that he was a poor, weak, childish-spirited man; yea he cals him a child, though he was above forty years old, 2 *Chron.* 13. 7. *He was young*, the word is a child, and tender-hearted, that is, of a poor, soft, effeminate spirit. True generousnes and cruelty are exceeding opposite, one destroyes the other. When *Davids* spirit was distempered, when

when he had lost much of his generousnesse by that sin of uncleannesse, as appears in the 51. *Psalm*, here he prayes to God *for his free spirit*, which word signifies a royal Princely spirit, as you heard before, much of the royal princelinesse of his spirit was lost by that sin; and *David* was never so rigid as he was at this time, which appears out of 2 *Sam.* 12. 30, 31. where he commanded the people whom he had overcome to be brought forth, and put them under saws, and under harrows of Iron and made them passe through the Brick kiln, and thus did he unto all the Cities of the children of *Ammon*. This was exceeding harsh and rigid; we never read of him that ever he dealt thus with any before. Now this is observable that this act of his was at that time wherein he lay in his sin: for *Joab* had besieged that City before *David* saw *Bathsheba*, and it was at that siege that *Uriah* was slain: And although this fact be related after *Nathans* coming to him, and after *Solomons* birth, it is probable it was before, even while he lay in his sin, for two reasons;

1. Because it is not probable that the siege continued; not onely til the child conceived in adultery was born, but after the birth of *Solomon* too, as it here stands in the story. 2. Neither is it like, that *David* newly receiving such mercy from God, as he did in the pardon of his sin. & when his heart was so broken as it was, that he should then shew such rigid severity onely for the abuse of his Messengers. The reason

reason why this is set after, is, because in the time of the siege *David* committed the adultery; and so the whole story concerning *David* and *Bathsheba* is first related, and then he comes to the story of the war again.

4. A generous spirit is studious, and diligent to return good, as wel as desirous to receive good; as *David*, *Psalm* 116. 12. *What shal I render unto the Lord?* saith he: he speaks as a man prest in his spirit, troubled until he did return something; he accounts favors received as great obligations as any debts in the world. It is infinite baseness in spirit to be so for ones self, as if ones own turn be served, then neither God nor man is regarded. How many men wil crouch and yeeld to any thing, til they have gotten their own turns served? but then they grow proud, and regardless of those, yea oftentimes spightful against those to whom (when time was) they crouched for favours, and from whom they received many, by which they are come to that which now they are: A notable example of this we have in *Benhadad*, 1 *King*. 20. 32. compared with *chap*. 22. 31. In the former place he caused his servants to gird themselves with sackcloth on their loyns, and put ropes on their heads, and to come to the King of Israel, and say, *Thy servant Benhadad saith, I pray thee let me live*; and he was content to yeeld to any terms, when the King of Israel had him at advantage, as *verse* 34. *The Cities which my father took from thy father, I will restore, and thou shalt make streets for thee in Damascus:*

maſcus: but after that he was got out of his hands, *Ahab* was fain to go to war with him to get thoſe Cities, *Ch.* 22. 3. And obſerve the baſeneſſe of the ſpirit of *Benhadad*; he who before had ſo crouched to *Ahab* for his life, he now commands his Captains to fight neither with ſmal nor great, ſave onely with the King of *Iſrael:* ſee with what malice he ſeeks the life of him, who before had ſaved his. 5 A generous ſpirit loves to be abundant in ſervice; it is not ſatisfied in doing meane and ordinary things, as before they were ſublime in that receiving of ordinary things from God would not ſatisfie them, but they muſt have great things from him; ſo now it is their generouſneſſe that they wil not be quieted in doing ordinary things for God, but they muſt do great things for him: they prize their ſervice as wel as their wages, as *John* 17. 4. Chriſt ſaith, *He hath finiſhed the work that his father gave him to do*; he accounts his work a gift. Thus thoſe who have the Spirit of Chriſt, account their ſervices to be gifts from God: to live unſerviceable they would account to be the greateſt burden in the world to them; they had rather have leſs comforts and more ſervice, then more comforts & leſs ſervice; they had rather be ſtraitned in comforts then in duties. To what purpoſe do we live if we be of no uſe? it is the baſeneſſe of mens ſpirits (which a truly godly man abhors) who deſire to receive great things, but are content in doing little; they put off God with ſleight ſervices; but the ſpirits of the Saints are more

Quid prodeſt eſſe, quod eſſe non prodeſt? Tertul. de pudicitia.

generous then ſo; if it were poſſible they would be infinite in ſervice to God, they never think they have done enough for him: *I will yet praiſe thee more and more*, ſaith *David*, *Pſal.*17.14. *I* will add to thy praiſe, ſo the words are in the Orignal; as if he ſhould ſay, God hath had ſome praiſe in the the world already; I would fain add ſomething for my part, *I* would come in with my ſhare, that he might have ſome more praiſe for me; and this not an ordinary praiſe, but heendeavours to have *the high praiſes of God in heart and mouth*, *Pſal.*149.6. deſires to make *the praiſe of God glorious*, *Pſal.*66.2. he would fain be eminent in good works, *Tit.* 3.*v.*14 *Let ours alſo learn to maintain good works*; the words are, let them learn to be eminent in good works above others; there is a holy ambition in them, to get above others in godlineſſe; this is indeed, to walk circumſpectly, that the Apoſtle exhorts to in *Eph.*5.15. the word there tranſlated Circumſpectly, ſignifies to get up to the top of godlineſſe, to perfect holineſſe in the fear of God; and therefore he ſets the higheſt pitch of the rule before him, would not have the rule come down to him, but indeavours to get up to the rule, ſets before him the higheſt examples he can; he is not willing to offer that to God which coſt him nothing, but if there be any thing more choice, more excellent, better then others, it ſhall be for God; he loves to be abundantin dutie, he would not ſcant God, to give onely thatwhich he muſt of neceſſity;

bu

but loves to be fruitful in all good works. The reaſonings of many mens ſpirits, ſhews much baſeneſs in them; Why, are we bound to do this? it is abſolutely neceſſary? cannot a man be ſaved except he do thus? may not ſuch a thing be lawfully done? If thou hadſt a raiſed, generous ſpirit for God, it were enough to thee, that ſuch a thing is good, is commendable, it may be ſerviceable; God may have glory by it, I may do good by it; and ſuch a thing hath no excellency in it, God ſhall have no glory by it: This were enough to cauſe the ſoul greedily and delightfully to embrace the one, and freely and ſtrongly to reject the other.

Veſtrum eſt non ſolum attendere quid præcipiat Deus, ſed quid velit, qua ſit voluntas Dei bona, bene placens, & perfecta. Bern. *de vita ſolitaria ad fratres de monte Dei*, p. 10, 20.

A generous ſpirit ſtrives to be abundant in doing good, and leaves it ſelf with God, let God do with him what ſeems good in his eyes; it doth not maintain jealous, ſuſpicious thoughts of God, as if it were beſt to provide for it ſelf, and ot dare to venture upon God: Baſe unworthy ſpirits diſcover themſelves much in this; they will part with nothing, but firſt will ſee what they ſhall have; they muſt have preſent pay, be ſure of of it in the hand; they are jealous and ſuſpitious of every one; they are conſcious to themſelves of baſeneſs this way, and therefore look upon all others, as if they were only for themſelves too; but a generous ſpirit findes in it ſelf a diſpoſition ready to do good to others, though they can do little for him; yet if they need, and be able, he finds he can freely, and readily do it; and this makes him

to venture upon others that they wil likewiſe out of freedome and generouſneſſe, be helpfull to him, if occaſion, if need ſerve, though they ſhould not receive recompence from him; and therefore he is not ready to entertain jealous and ſuſpicious thoughts, as other baſer ſpirits do. Thus in reſpect of God, he knows God is infinitely good, and bleſſed in himſelfe; and that he out of his own infinite goodneſſe is ready to do good and help thoſe in want, who are able to doe litle again in way of requitall; but that he for his Names ſake, ſhewes mercy and loving kindneſſe to his poore creatures, becauſe mercy pleaſes him; and therefore he can venture himſelf upon God.

Baſe ſpirits, as they are very jealous in regard of truſt, ſo they are very ſuſpicious of love; & think, becauſe themſelves are conſcious to themſelves of unworthineſſe, and that they themſelves love onely for their own ends, therefore they think they cannot be truly beloved of others, but ſo farre as they are uſefull to them. But one of a generous ſpirit knows in himſelf, that he can love others, not onely becauſe he receives good from them; but that he may doe good to them, & therefore ſees this to be infinitely more in God, and therefore can rely upon Gods love in ſenſe of his own unworthineſſe. Though the Lord can receive no good from me, yet he can do good unto me; and this I believe is the glorious excellency of the Lord, and therefore my ſpirit ſhall not give way to ſuſpicious thoughts of his love. As *David* 2 *Sam.* 23. 5 *Al-*

though (says he) *my house be not so with God, yet he hath made me an everlasting Covenant ordered in all things and sure; for this is all my salvation and all my desire, although he maketh not to grow.* And this is observable, that it is said of him in *Verse* 1. that when he spake this, he was a man who was raised up on high. It is true, even in this sense, that that expression of his in *Verse* 5. was an argument of a man whose spirit was truly raised on high; and the rather doth a generous spirit abandon base, jealous suspicious thoughts of Gods faithfulness and his love, because it knows in it self that it hath not such a vile disposition, as to abuse this gracious and blessed nature that it apprehends of God, so as to be the more secure & loose; to give liberty to it self in any evil, because of this: Oh no, God forbid; this, farre from a true generous spirit; this, the spirit of baseness; this, a sordid disposition indeed, that it loaths, it abhors the thought of it, it finds in it self, that the sight of this grace of God, this blessed nature of God draws it most sweetly to him to close with him, to delight in him: it is the strongest Motive to draw it up to holiness; yea, *To perfect holiness in the fear of God*, 2 Cor 7. 1. And therefore it casts out jealous and suspicious thoughts of the goodness and love of the blessed God, as fruits of baseness of spirit.

Sixthly, though sublime and raised as before, yet withal it is an humble broken and contrite spirit, one who is poor in spirit; this a blessed conjunction indeed; though it

As *Nazianzen* said of *Athanasius*, he was ὑψηλὸς τοῖς ἔργοις, ταπεινὸς δὲ τῷ φρονήματι.

He was high in worth, and humble in heart.

it thinks it ſelf too good for any luſt, yet not too good to be ſubject to the leaſt Commandment; though he will not be under the power of any creature, yet will he lie flat and trembling under the leaſt word of the Lord, *Iſa.* 66.2. though not ſatisfied with mean things, yet accounts it ſelf leſs then the leaſt of all Gods mercies. How ſublime was *Pauls* ſpirit, when he accounted all things dung, yet himſelf could be contented to be accounted an off-ſcouring for Chriſt? the ſublimity of his ſpirit was not a greater glory to him in the one, then the humility of it was in the other. Though a godly man minds high things above others, yet he can be well contented to be uſed in the meaneſt ſervices for the good of others; though he be raiſed above the world, yet judges himſelf leſs then the leaſt of the Saints: though he aims at the higheſt pitch of godlineſs, yet bleſſes God for, and makes much of the leaſt breathings of his Spirit; and ſuch a heart is precious indeed in Gods eyes: this, *O Lord, thou canſt not deſpiſe*, *Pſal.* 51.17. ſo the words are. God can deſpiſe Kings and Emperors, God can deſpiſe the glory and luſtre of the world; but an humble broken ſpirit, the Lord cannot deſpiſe. There is no object that God accounts worth the looking at in the world, but ſuch an one, *Iſa.* 66.2. *To him will I look*, ſays God. The higheſt heavens, and the loweſt heart, are the two places of Gods moſt glorious reſidence.

Seventhly, it is a publike ſpirit, enlarged for

for publike good; not a narrow, baſe, ſtraitned ſpirit; godlineſs doth mightily enlarge the heart of a man: The Lord perſwade *Japhet* to dwell in the Tents of *Shem*; the words ſignifie, the Lord enlarge the heart of *Japhet*. When a man is converted, his heart is converted, his heart is enlarged; and it muſt needs be ſo; for now the ſpirit makes after the enjoyment of God, an infinite univerſal good: now it opens it ſelf to receive and embrace a God, in whom it expects all good; before it followed after ſome poor drops of good in the creature; but now finds all is to be enjoyed in God himſelf; and being thus enlarged to receive an univerſal good, it deſires to enlarge it ſelf, as much as it can, to be an univerſal good, but that is proper to God: yet a publike good it may be, and therefore ſpreads it ſelf as far it can. Now it loves good as good, not upon particular private grounds; & therefore the more good, the more beloved. It minds good, as in reference to God; & therefore where God may be moſt honored, there the heart moſt ſolicitous, moſt induſtrious: it is willing therefore to empty it ſelf of its private good, that the publike may be furthered. If nature wil venture its own particular good, for the general (as heavy things will aſcend contrary to their natures, to keep out vacuity, and ſo to preſerve the Univerſe) much more then will grace. Every godly man, one way or other, according to the abilities he hath, is a publike bleſſing to the place where he lives. The Saints of God are compared to a cloud,

Heb. 12. 1. the compariſon is true in this reſpect; a cloud waters the earth as a common bleſſing: ſo are they; not as water-pots, that water but a few ſpots of ground in a garden. And this publikeneſs of ſpirit is then right, and truly gracious.

Firſt, when it is content to do publike good, where it ſelf ſhall be taken little notice of; as many times the Engine that doth all in great works, is (inward, hidden) not taken notice of.

Secondly, when he can be glad, that any publike good work goes on, and proſpers, though others be uſed in it, and not himſelf, to the eclipſing of his light.

Thirdly, when he is willing to be uſed in any ſervice, though but to prepare work for others, which they, not he, ſhall have the glory of after he is gone. As *Luther*, writing to *Melanchon*, encouraging him againſt the ſtrong oppoſition that they met with in the cauſe of God: *God* (ſays he) *is able to preſerve his own cauſe falling, and to raiſe it fallen; if we be not worthy, let it be done by others.* Such a publike ſpirit as this is, is an excellent ſpirit indeed.

Potens eſt Deus cauſam ſuam labentem ſervare, lapſam erigere; ſi nos digni: non erimus fiat per alios. Melchior Adam in vita Luth.

Eighthly, it is a ſanctified ſpirit, 1 Theſ. 4. 8. *He hath made us partakers of his holy Spirit* Ch. 5. 23. *I pray God ſanctifie you throughout your whole Spirit and ſoul.* Sanctified, that is,

1. Not ſuch a mixt ſpirit, as the common ſpirit of the world, hath not that mixture of filth and droſs in it, but is pure; purity conſiſts in freedom from mixture with that which

which is of a baſer nature; if mixt with that which is of a ſuperiour nature, that doth not make the thing impure; as when ſilver is mixed with gold, but when it is mixed with lead or droſs. The ſpirits of the godly are mixed with grace, but that makes them more excellent and pure; ſuch mixture of ſpiritual excellency that is above the excellency of the ſoul, their ſpirits cloſe with: but if there come any mixture with that which is baſe, beneath the excellency of the ſpirit, this defiles, & this their ſpirits cannot cloſe with, but are ſenſible of the evil of it, & never leave working til they have it purged out from them.

2 *Sanctified*, that is, God hath ſet them apart for himſelf, as *Pſa.* 4 3. *Know that the Lord hath ſet apart him that is Godly for himſelf*; and they have devoted, dedicated, & conſecrated themſelves, to and for God; they are ſpirits reſigned, given up to the Lord.

3 All the parts, abilities, common gifts of this ſpirit are ſanctified; a higher excellency is put upon them then they have in the ſpirits of other men; weak, naturall parts in theſe, are more excellent then the ſtrongeſt not ſanctified: As the conſecration of wood, and Leather, & mean things, put greater excellency upon them, then gold & ſilver had that were not ſo conſecrated; yet the larger the naturall parts are of a ſanctified ſpirit, the more excellent.

4 It is able to make a ſanctified uſe of what it meddles withal, of what it hath to deal in of all the works and wayes of God, it makes all to be holy to the Lord.

Ninthly

Ninthly, It is a true heroical spirit; none have such brave heroical spirits as Gods servants have; it is not discouraged by difficulties, it will set upon things a sluggish spirit thinks impossible; it will go through that wch such a one thinks can never be; it breaks through armies of difficulties, that it might go on in its way, and accomplish its work, not discouraged as the sluggish spirit, who cryes out there is a Lyon in the way. It is not the difficulty of the work, but the baseness of our spirits that ordinarily hinders us in our way; some difficulties that others count great hindrances, it slights and contemns, as reproach and scorn in the wayes of God; it can contemn contemners, and vilifie those who account the wayes of God as vile; this the true spirit of Jesus Christ, of whom it is said, *Heb.* 12. 2. *He endured the Crosse, and despised the shame*; the shame whereby others despised him was despised of him, not accounting it a thing worthy for his spirit to be troubled at; no more is a true godly spirit hindered in his way by this, then one riding on with strength in his journy, is hindred by the barking of whappets at his horse heel; he rides on, and minds them not; and as for railings and revilings at the wayes of God, by which many are discouraged, the spirit of a godly man can shake them off, as Saint *Paul* the Viper that hung upon his hand, and feel no hurt; it bears off many hardships that are like to be very grievous to flesh and blood, that it is like to meet with, which discou-

rages

Non quia dura, sed quia molles patimur.

Nil magnum in rebus humanis nisi animus magna despiciens: si magnanimus fueris, numquam judicabis tibi contumeliam fieri. Sen. de quatuor virtut.

rages the hearts of many, both from beginning to enter upon Gods wayes, and from continuance in them after some entrance made; as the other Spies that were sent with *Caleb* and *Joshua*, their hearts fainted, they tel of great difficulties are like to be met with; The Land indeed is good, but there are children of *Anak* there, and walls that reach up to Heaven: but this was the brave heroicall spirit of *Caleb* and *Joshua*, their spirits were undaunted, they would go up and possesse the land, let whatever could be stand in their way. Thus many have convictions of conscience that the wayes of God indeed are good, but the great hardships that they are like to suffer in those wayes keep them off; But a true godly spirit is willing to embrace Religion with all the hard termes annexed unto it: it is a poor, mean spirit that must indent with God aforehand, If *I* were sure to hold out, to have at last that which I desire, then I would venture upon the ways of godlinesse; but I am afraid it wil never be: and so sinks, and hath no mind to set upon the work. But this spirit wil set upon the work with all the hazards, as *Esther*, *If I perish I perish*; this was a brave spirit indeed. If she had had such a base cowardly spirit as many, to think, Alas what good shal I do? I may hazard my self, and bring my self into trouble, but no likelihood of any good will come of it: she is content to venture all upon a meer possibility of good; to break through armies of difficulties

ties, as *Davids* Worthies shewed the excellency of their spirits in breaking thorow an Hoste to gratifie their Lord. If the worthies of God in former times had stood upon every difficulty, what had been done in Gods Cause? No, this spirit sets upon that which God cals it to, doth what it can, and leaves it self, and the issue of its work to God, as 2 *Sam.* 10. 12. *Let us play the men for our people, and for the Cities of our God, and the Lord do that which seemeth him good:* It was a brave speech of him, that shewed an excellent spirit in him.

A poor low spirit makes every difficulty an impossibility, and then his spirit wil not easily entertain thoughts of impossibility in services more noble and worthy of choice spirits; it wil rather think with it self, Was there never any such thing done before? or was there never any thing that had as much difficulty as this in it? that was as unlikely as this to come to a good issue, and yet was at last accomplished? why may not this then be done? and so sets about it without any more objectings against it, with this resolution; *Quicquid fieri potuit, potest;* That which hath been done, may be done. Such a spirit as this is ashamed to see, and hear, and read what great things have been done by others, and what poor things it hath all this while been employed in. *Suetonius* reports of *Julius Cæsar*, that seeing *Alexanders* Statue, he fetched a deep sigh because he at that age had done so little. Yea, so far is a true

heroical

heroical spirit from being discouraged by difficulties, as its raised by difficulties; thus its said of a true godly man, that *he stirs up the hypocrite, that he holds on his way, and grows stronger and stronger*, *Job* 17. 8, 9. When a difficulty, when any opposition or danger comes in Gods wayes now it sees an opportunity offered of shewing so much the more love to Jesus Christ, so much the more sincerity, and power of grace to bring so much the more honour to God and his cause, and in this it rejoyces; this was the reason why the Apostles and Martyrs rejoyced so much in their sufferings for Christ.

When *Ignatius* felt his flesh and bones begin to be ground betwixt the teeth of wild beasts, now says he, *I* begin to be a christian. When *Alexander* saw an apparent great danger neer him, his spirit works on this manner: Now says he, here is a danger fit for the mind of *Alexander* to encounter withal. When *David* at first heard of being the Kings son in law, he was troubled at it. 1 *Sam.* 18. 22. But when he knew what a difficult and hazardable service he was to undertake for it, then says the Text in *v.* 26. *It pleased David wel to be the Kings son in law*: that which would have discouraged others who would gladly have had the preterment, that raised the spirit of *David*, and made him like the offer the better; and surely this was not an ordinary common spirit; it was the true magnanimity of the spirit of *David*.

Jam periculum par animo Alex.

Tenth-

Tenthly, A ſolid ſerious ſpirit; other ſpirits are ſleight, empty, vain, frothy, raſh ſpirits, which are exceeding great evils in the ſpirits of men; ſleightneſs of ſpirit makes men almoſt uncapable of any good; whatever judgement the Lord laies upon me in this world, yet the Lord deliver me from a vain, ſleight, frothy ſpirit: how do the bleſſed glorious truths of God, which are of infinite conſequence, paſſe by ſuch, and are never minded! nothing ſticks by them, nothing abides with them that may be uſeful for their everlaſting good: but the ſpirit is put into a ſerious ſolid fram; it examines the ground of actions, compares one thing with another, looks much at the iſſue of things; & this muſt needs be, becauſe the fear of the great God and the fear of eternity is fallen upon it, *Iſa.* 11. 2. Theſe are joyned together, the ſpirit of knowledg, wiſdom, the ſpirit of counſel, and the fear of the Lord: it converſes ſo much with ſerious things of high and infinite conſequence, that it muſt needs be put in a ſeriousframe.

Eleventhly, It is an active, lively ſpirit, ſerious but not fallen not heavy, dul; ſolid but not ſtupid, 2 *Pet.* 2. 5. *The godly are called lively ſtones*; ſtones, becauſe of their ſolidneſs; lively, becauſe of their activeneſs: God is himſelf a pure act, and theſe ſpirits have ſome likeneſſe to him, and nearneſſe with him; the higher things are, the more active; water more then earth; ayre more then water, fire more then all; theſe ſpirits are raiſed

to

to the highest excellencies of any creature in this world, They are *of quick understanding*, as *Isai.* 11. 13. *And ready prepared to every good work*, as 2 *Tim.* 2. 21. The most noble excellent activeness is from life, and the more noble and excellent the life, the more noble and excellent activenesse; as sense more then the plants, and the rational life more then the sense, and grace more then that, and glory more then all; the more spiritual, the more active; the more power the form hath over the matter, the more active the thing is; and the more the form is sunk, as it were into the matter, there the lesse-activenesse; as in the earth, and all heavy bodies; now where life is, there the form hath most power; and the higher the life, the greater the power. Godly spirits therefore are not melancholy; for melancholy makes dul, but they are active and lively, though they may be heavy and sad, if put to some imployment not suitable to their spirits; but put them upon spiritual imployments, and then you shal find them lively and active; when they have to deal with God, when drawing near unto him in spiritual exercises, then they are ful of life, they are fervent in spirit, serving the Lord, as *Rom.* 12. 11. *Boyling in spirit*, so the word signifies, when servingthe Lord. *The effectual fervent prayer of the righteous avails much*, Saint *James* 5 *Chapt.* 16 verse. The working prayer, so the word signifies, and such a working that notes the most lively activity that can be. Birds, whose

ἐνεργουμένη Δίκαιος.

whoſe motion is on high, fly ſwiftly when they are got up, but flutter when they are below; ſo the ſpirits of the godly, when they are got up on high to God in ſpiritual exerciſes, then they move lively: but when they are buſied in inferior things, they are oft-times dul and heavy.

Twelfthly, the ſpirits of the godly are faithful ſpirits, faithful to God and men, ſuch as wil certainly ſtick to, and will be true to their principles; you may know where to find them, if you know their principles, which are ſound and good, as before. *The righteous is an everlaſting foundation, Prov.* 10. 25. you may build upon him; there is an evenneſs in all his wayes, a conſtancy, an univerſality of truth and faithfulneſſe; for it proceeds from the holineſſe of their ſpirits, as the faithfulneſſe of God proceeds from holineſſe: and therefore thoſe mercies of *David, Iſai.* 55. 3. they are called the holy ſure things of *David*, *Acts* 13. 34. Gods holineſſe makes them ſure, being once promiſed.

Τὰ ὅσια Δαβὶδ τὰ πιστα.

There may be a particular faithfulneſs in ſome things between man and man, where but ſome common gifts, and the ſpirit, not this choice ſpirit: but that faithfulnes comes not from a holy frame; and therefore there is not an univerſality in it.

Theſe are the ſpecial qualifications of this other ſpirit, theſe are the bright gliſtring Pearls with which a godly ſoul, the Kings daughter; the Spouſe of Jeſus Chriſt is beau-

beautiful within, and enlightened, free, royal, ſublime, humble, ſanctified, publike, heroical, ſerious, active, faithful ſpirit; this is another ſpirit indeed, not the common ordinary ſpirit.

Sixtly, another ſpirit, it feeds upon other comforts, differing from thoſe that common ſpirits feed upon: Every life draws to it things ſutable to the nature of it, and finds ſome kind of content and comfort in the enjoyment of ſuch things. We account life no life, except it hath the fillings of it with things ſutable, from whence it may have comfort, according to the variety of ſeveral principles, whereby every creature that hath life lives: ſuch is the variety of comforts in the world; ſo the life of this ſpirit muſt have comforts ſutable to it, and becauſe it differs from the life of other ſpirits, therefore the comforts of it are different, it lives upon other comforts. The life of a Dogg is maintained by carrion, of a Swine by ſwil, of a Toad by poyſon; but what doth a man care for theſe? though carrion lie in the ditch, though ſwil be in the kennel, though poyſon caſt upon the dunghil, he cares not for them; for his life is maintained by, and feeds upon other comforts. Thus though the men of the world living by ſenſe and luſt, have no other comforts to feed upon, but ſuch as are ſutable to them; yet the godly have a life that hath higher and more noble principles, they feed upon higher and more noble comforts.

VVhile *Nebucadnezzar* lived the life of a

beaſt, he fed on graſs; but after, when he was reſtored to his Kingdom, and began to live the life of a King, he had other comforts to feed upon and delight himſelf in. The joy of the ſpirits of the godly are like the light of the Sun, fed by heavenly influence; but the joys of other men are as the light of a Candle, fed by baſe and ſtinking matter: for ſo *Solomon* makes the compariſon, *Prov.*24.8. *The righteous is as the Sun, that ſhines more and more and more unto the perfect day*; and the joys of the wicked he compares to a candle, Prov.24.20. *The Candle of the wicked ſhall be put out.* The men of the world *have ſeduced ſpirits, thiy feed upon aſhes, Iſa.*44.20. The curſe of the Serpent is upon them, upon their bellies they go, duſt they eat, while they feed upon their Swill and Husks: the ſpirits of the Saints find bread in their fathers houſe; their comforts are inward: A good man is ſatisfied from himſelf, *Prov.*13.14. he hath a ſpring within his own breſt, he need not ſhark abroad: *Godlineſs with contentment is great gain*, ſaith the Apoſtle, 1 *Tim.*6.6. godlineſs with ſelf-ſufficiency, ſo the Word ſignifies.

μετὰ αὐταρκείας.

When *Oecolampadius* lay ſick, his friends askt him, whether the light did not offend him? he clapt his hand on his breſt, and ſaid, *Hic ſat lucis, Here is light enough*; this is ſpiritual comfort, that which ariſes from a right frame of ſpirit. Hence the word in St. *James* chap.5.v.13. tranſlated *merry*, is εὐθυμεῖ, the rectitude of the minde; noting that all true

Oecolampadius.

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mirth must come from the right frame of the minde. As for other mirth, I have said of laughter, It is mad, and of mirth, What dost thou? As when the humors of the body are all in a right temper, there is a sweet sensitive delight in the body; much more in the spirit, when the faculties and the frame of it are in a right temper. Spiritual comforts are such as are above the soul, and therefore put an excellency upon it; the comforts that are in things beneath the faculty cannot but be mean, and do debase it. How much beneath the excellency of the spirit of a man, is the flesh of beasts, the juyce of the Grape, or any vain sports, or whatsoever may give content to the sensitive part? but there are comforts that are above the soul, spiritual, heavenly, divine things, and these this spirit feeds upon; they are comforts that the spirit rejoyces in before the Lord: That a sweet and blessed joy indeed, that is enjoyed before the Lord; and when the Lord most present, most enjoyed. O the vain sensual spirits have joy, but not before the Lord; the apprehension of the presence of the Lord damps all: and therefore they desire *not to have mention made of the Name of the Lord*, Amos 6.10. So to rejoyce, as to be able to bless God for our joy; so to rejoyce, as to make the presence of God the chief matter of our joy, this, true joy indeed; this, right spiritual joy; for the spirit to feed upon such comforts, is a choice blessing indeed. They are spiritual comforts, for they are administred to the soul by a spe-

ciall work of the Holy Ghost: it is the office that the Holy Ghost is designed to, by the Father and the Sonne, to be the Comforter, to bring in sutable comforts to the spirits of his servants; and surely the holy Ghost wil not be failing to this work of his; as the Father and the Sonne have been full and glorious in all their works, so is the Holy Ghost in his; and therefore such must be the comforts of the spirits of Gods servants, as must manifest a glorious work of the holy Ghost, in the discharge of that he is sent to doe by the Father and the Sonne. No marvel then though the Apostle called this joy *unspeakable* and *glorious*. Consider what a difference must there needs be between the comfort that a little meat and drink, and vain sports afford, and the comforts of the holy Ghost, which he conveys into the soules of the godly, by the appointment of the Father & the Son? Surely these must needs be soul-satisfying, soul-ravishing consolations: God is the God of all consolation; and therefore here are all consolations. There is surely infinite good and sweetnesse, treasures of all excellency in God; and what are they all for, but to be comforts for the spirits of his servants to rejoyce in? these are not for common ordinary spirits, they have meat the world knows not of, a stranger shal not intermeddle in those joyes: men of rank and quality, as they are in higher condition then others, so their comforts and delights are much different from the delights of ordinary people. As God hath raised

raiſed the condition of his people higher then other men, ſo he hath raiſed their comforts; Childrens bread from the Lords own table, is provided for them, while huſks & ſwil ſerves worldly ſpirits. Their comforts ſuch, as are the delights of God himſelfe, and of Jeſus Chriſt; they partake with them in their joys: and ſurely, ſuch joyes as they come and joyn with them in, muſt needs be ſweet and glorious indeed. *I and my Father* (ſayes Chriſt) *wil come and ſup with them, and they ſhall ſup with me.* They have dainties which their ſpirits feed upon, that are ſavory even to the Father and the Lord Jeſus Chriſt. Surely, the world miſtakes, who thinks the life of godlineſſe not to be a comfortable life; as if the moſt excellent and higheſt life ſhould have the worſt and loweſt condition: ſurely it is a groſſe miſtake, to think that the ſpirits of the Saints ſhould be moſt ſad and melancholy ſpirits; Gods Spirit witneſſes of them, that they are the children of the Light, yea that they are light. If they be ſad, it is becauſe they meddle too much with things below; it is when their ſpirits are down; when they get up their ſpirits to heavenly things, then they can rejoyce and ſweetly delight themſelves; their hearts are inlarged, their ſouls are filled with joy. The birds do not uſe to ſing when they are on the ground, but when got up into the ayre, when on the top of trees, then they ſing ſweetly. If they be ſad and melancholy, it is becauſe they differ no more from the world then they do, becauſe they re-

Spiritus Calvinianus eſt ſpiritus melancholicus.

tain so much likenesse to your spirits still in them; were they freed altogether from the likenesse there remains in them to your spirit they would never be sad more, but their spirits would be filled with everlasting joy: For the Present they joy in things sutable to them and sutableness is the thing that causes comfort in any creature. If the Swine could expresse it self, it would tell you, that no such comfort as in Swill and Dung, and wonders that any other creature can take comfort in any other thing like to this; because these low vile things are so sutable to them, they think there can be no such comfort in another thing these things they rejoyce in, for they know no better, but if their natures were changed, their greatest comfort would be in the despising and vilifying such comforts. Saint *Augustine* before his conversion, could not tel how hee should want those delights he found so much contentment in; but after, when his nature was changed, when he had another spirit put into him, then he saies, O how sweet is it to be without those former sweet delights! You think we have no comforts, or at least not like yours; know, we can taste naturall comfort as well as you, if the poyson of sinne be not mixed with them; and God gives us leave to rejoyce in them: God hath made these outward comforts for his servants. Surely God hath not made the flowers for the Spiders and Frogs, but rather for the Bee to suck hony out of them: we can tast another manner of sweetnes in them, then you can; for we can tast

Quam suave istis suavitatibus carere.

taſte the love of God through them; we can taſte them as the comforts that flow from that God in whom all comfort is; we can taſte them as forerunners of eternal comforts. A Bee can ſuck her honey out of a flower, that a Flie cannot do.

But beſides theſe, there are other conveyances of comforts, through which our ſpirits finde comforts to feed on; namely, the Ordinances, where the Lord lets out himſelf in a bleſſed ſweet manner to the ſouls of his ſervants; and yet beſides, *God* communicates many comforts immediatly, 2 Thes. 2 16. *Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting conſolation.* Do you think we have no comforts? What, did Jeſus Chriſt come into the world, ſuffer ſo many ſorrows and miſeries, die ſuch a painful death, and all to bring us to a more ſorrowful eſtate then we had before? Let us alone with our comforts, we envy not yours. As *Tertullian* ſays, in his Apology againſt the Gentiles, *Wherein do we offend you? If we believe there are other pleaſures, if we will not delight in our ſelves, it is our own wrong; we reject thoſe things that pleaſe you, and you are not delighted with ours.*

Quo vos offendimus? ſi alias præſumimus voluptates: ſi oblectari nolumus, noſtra injuria eſt: reprobamus quæ placent vobis, nec vos noſtra delectant.

Chap. II.

Wherein the excellency of this gracious Spirit appears.

THus they are men of another ſpirit, and this is their excellency: A ſpirit thus differenced from the world, where all this is found, is an excellent ſpirit indeed. Here is true worth; all the bravery and glory of the world not worthy to be mentioned with this. The ſoul is the excellency of a man, and this is the excellency of the ſoul: a mans ſelf is his ſoul. Hence whereas in Matth 16.26. it is ſaid, *What ſhall it profit a man if he gain the whole world, and loſe his own ſoul?* It is ſaid in another Evangeliſt, Luke 9.25. *What ſhall it profit a man if he gain the world, and loſe himſelf?* Surely, ſpiritual excellencies are the higheſt excellencies; as,

Firſt, theſe ſpiritual excellencies have this propriety in them, they make a man a better man, whereſoever they are, which bodily excellencies do not, nor all the riches nor honours in the world: A man is not the better man becauſe he hath money, cloaths, honours, better dyet than others; theſe are but outward things added to him, no intrinſical excellencies.

Secondly, theſe ſpiritual excellencies are the beginnings of eternal life, the ſame life we ſhall have in Heaven: and hence the work

work of Gods Spirit in the soul, is called *The earnest of the Spirit*; not a pawn, but an earnest: for a pawn is to be returned again, but an earnest is part of the whole sum that is to follow. That which we have of Gods Spirit, is part of the glory we shall have fully in heaven: it is not only an evidence unto us that there is glory coming, but it is a beginning of the glory, the fulness whereof is to come afterward. Such a spirit as hath this life, lives a life far above the common life of the world, even the life of heaven, the same life that Angels and *Saints* do live in heaven, the life of those blessed spirits there.

We mistake if we think eternal life is only in heaven; eternal life is in this world, in the excellent frame of the spirits of Gods servants, 1 *Joh.*3.15. Life is the chief excellency communicated to the Creature; & the highest life, the highest excellency. There is more distance between the excellency of the meanest, weakest godly man in the world, and the most eminent man for parts and common gifts only, than between the meanest and weakest godly soul, and the most eminent glorified *Saint* in the highest heavens; the weakest godly man excels him that is most eminent in common gifts, more then the most eminēt Saint in heaven excels him: for the glorified Saint is only higher in some degrees in the same excellency, which in the principles, yea, and in some lustre, the meanest Saint on earth hath; he hath that which will at last grow up to heavens glory:

glory: but the distance between him, and the man who onely hath the excellencies of parts, learning, common gifts, it is essential: All parts and common gifts in the world can never grow up to this.

Thirdly, yea this is not onely the life of Angels, the life of Heaven, but the life of God himself; for so it is called by God himself, *Eph.* 4, 11. *Seneca* sayes of Reason that it is part of the Divine spirit in mans body; it is much more true of Grace; it enables the soul in some resemblance to come the neareſt that can be, to live as God lives, to work as God works: it represents God in the higheſt glory, and therefore it is called *The Image of God*: This shews more to the world what God is, then all the frame of Gods creation besides. It is not as an Image which hath onely the dead lineaments drawn, though there be some beauty in this; but as the Image in a glasse, which presents the motion as wel as the lineaments: yea, and not only so, but as the son that bears the image of his Father, and this represents the life: or as if a glasse had life in it, and so could enjoy the sweetneſſe, the good of that image it represents unto it self. This spirit is such a living glasse of the blessed *God*, that it enjoyes the good & sweetneſſe of that Image of *God* it hath in it: Yea one degree higher, it is called *the very divine nature*, 2 *Pet.* 1. 4. as if it were nothing else but a sparkle of the Deity it self: *Seneca* hath a strong speech concerning mans soul, *What can we cal the soul* (sayes he) *but God abiding in*

Ratio nihil aliud eſt, quam in corpus humanum pars divini ſpiritus merſa. Seneca Epiſt. 67.

in our humane body? If a soul that hath onely natural excellencies, come so near *God*, how near then comes it unto him, when raised by those spiritual and supernatural excellencies we have spoke of! Yea, yet there is a higher degree then this; it is called *the glory of the Lord, Rom.* 2:23. yea a higher degree then all the former; the excellency of this spirit is such as it is one Spirit with *God* himself, 1 *Cor.* 6,17. *He that is joyned to the Lord, is one spirit.* It was the excellency of *Joshua*, that he had the spirit of *Moses upon him*; of *Elisha*, that he had the spirit of *Elisha*; what is it then to have the spirit of *God* himself? yea to be one spirit with him? Put all these then together, godlinesse by which this other spirit is raised higher then common spirits, it is the life of *God*, the Image of *God*, the divine nature, the glory of *God*, yea one spirit with *God*; and is not here an high and glorious excellency?

Quid aliud voces animum quam Deum in corpore humano hospitantem? Seneca.

Fourthly, this makes him, whersoever it is, fit to glorifie *God* in the world, and so the soul thus endued, is not onely a glasse to represent, a living glasse to enjoy the comfort of what it doth represent; but as a glasse to reflect upon the face of *God* himself, the glory of his own Image, and that by a principle within it self. Other glasses can reflect upon the thing whose image it hath, if acted by a hand externally; but this by an inward principle, and so gives *God* his glory actively, which no other creature can do, but Angels, and mens souls, who have these spiritual excellencies in them. Were it not for a few of these spirits,

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what glory would God have in the world? how little would he be minded, or regarded? But theſe are they who have high thoughts of God, who have trembling frames before him, who do reverence, fear, adore, love, cleave to, truſt in, magnifie the name of the great God in the world; theſe ſanctifie his Name in his worſhip, they worſhip him as a God, they worſhip him in ſpirit and truth, and ſuch worſhippers God ſeeks, *John* 4. 23. as theſe he highly eſteems of, and much rejoyces in; theſe take notice of him in all his creatures, in the wayes of his providence, and uſe the creatures for him, from whom they are; the glory of God is dear and precious to theſe; this is the excellency of their ſpirits, they are not ſunk in the dreggs of the world, but being kept in ſome meaſure in their purity, they work up to God, do as it were naturally flow to God as to their center.

Fifthly, theſe are ſuch as are fit to ſtand before the Lord, to have converſe, and enjoy communion with him. *Dan.* 1. 4. we read, that thoſe that were judged fit to ſtand in the Kings pallace before King *Nebucadnezzar*, they muſt have no blemiſh, they muſt be welfavoured, and skilful in all wiſdom, and cunning in knowledg, & underſtanding ſcience, and taught the learning, and the tongue of the *Chaldeans*.

Every ſpirit is not fit to ſtand before the King of Heaven, to have converſe with him; none but the reaſonable creature is capable of any ſuch thing as communion with

with God, and it must be the reasonable creature thus raised, they must be men of other spirits. A man of an excellent spirit cannot endure converse with base fordid spirits; much lesse can *God*, who is that blessed holy Spirit. No creature can have communion with another, but such as live the same life; hence the beast cannot have communion with man, because mans proper life is rational; these are the spirits who being partakers of the life of *God*, are fitted for converse and communion with him: Likenesse is the ground of all liking in communion; it is the likenesse they have to *God* that makes *God* to delight in communion with them; *God* loves to dwel with these, and in a special manner, 2 *Cor.* 6. 10. *As God hath said, I wil dwell in them, and walk in them; I wil be their God, and they shal be my people*; the words are very significant in the Original; *I* wil dwel in them, so the words are. There are two things in the Original, as if God could never have near enough communion with them., *Psalm* 41. 12. *He sets them before his face for ever*, as loving to look upon them. Now how great, how inconceivable a dignity is this, for the poor creature to have this near communion with *God?* cursed be that man, says that noble *Marques Marcus Galeaceus*, that prizes all the gold and silver in the world worth one dayes enjoyment of communion with Jesus Christ; he was a man of another spirit, who spake from his own experience of the sweet he had found of communion with Christ, who hath

ἐνοικήσω ἐν αὐτοῖς.

hath parted with much honour and riches from him. *Enoch* and *Noah*, who were men of other spirits in their generations, are said to walk with God: God took them up even in this world to walk with him; many a sweet turn have these spirits with their God; God delights to have them near him, that he might reveal and communicate himself to them; these know much of Gods minde; the secrets of the Lord are with these, and to them he reveals his Covenant. God doth not love to hide his face from these. That hidden wisdom which the Princes of the World knew not, *which eye hath not seen, ear heard, neither hath entred into the hearts of men to conceive, yet hath the Lord revealed them to us by his Spirit*, saith the Apostle, 1 *Cor.* 2. 10. *even by that spirit that searches the deep things of God*, and by vertue of this communion, these can prevail much with God. As it is said of *Jacob*, *Gen.* 32. 26, as a Prince he had power with God and prevailed. Hence Saint *Bernard* in his meditations, giving divers rules of strictnesse, of purging the heart, of being humble and holy, And when thou art thus, saith he, then remember me; as knowing the prayers of such a one would much prevail with God for blessing.

Sixtly, this spirit is fit for any service, any employment God cals it to; it is a vessel of mercy, fitted for the Masters use; Many honourable services God hath to be done in the world; men of ordinary common spirits, are not fit for them; if they should be set about them

them, they would spoil the work, and dishonour God in it. If a man have a choice piece of work, he will not employ one that hath not ability to reach to it; he knows the work would fail, & it would be his disgrace. When God would imploy some about building his Tabernacle, he fils them first with his Spirit; so he saith of *Bezaliel*, and *Aholiab*. If a man be employed in government, he had need be a man in whom the Spirit of God is, as *Pharaoh* said concerning *Joseph*, *Gen.* 41.38. When God chose *Saul* for government, he gave him another spirit, so that he was another man: When *God* had a piece of work to do of high esteem beyond *Sauls* reach, he looks out for another, who had a more excellent spirit then *Saul*, and saith, *I* have found a man according to mine own heart, who shall fulfil all my will. The excellency of a thing is in the use of it: What can it do? The excellency of the Angels is, in that they are ministring spirits; and the excellency of man is to be serviceable; his excellency is not that he can eat, and drink, and sport, and go fine, but that he is of use, fitted for what service God hath to do in the world, that he can further Gods ends in his works, that God may say of him, *I* have found a man according to mine own heart, that is prepared to fulfil all my will. When *Esay* 6. had his spirit purged, signified by that signe of one of the Cerubims touching his tongue with a cole from the Altar, he presently shews the excellency of his spirit in this, that when God had a choice

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piece of work to do, and asks vvhom he ſhal ſend, the Prophet readily and chearfully anſvvers, *Lord here am I, ſend me*: do but ſet the truth of God before theſe, it is enough; their ſpirits being gracious cloſe vvith it, yeeld to it, obey it, ſet about the vvork it ſhews they ſhould do; but vvhen mens ſpirits are corrupt and unſavory, there is ſuch a ſtir to convince them of *Gods* minde, in that vvhich is not agreeable to them; ſo much adoe to prevail with them to the practice, though convinced, that it would grieve a man to have to deal with them.

The excellency of the ſpirits of *Gods* people is ſet out to us very ſweetly in that expreſſion of the Pſalmiſt, *Pſalm* 18. 44. *As ſoon as they hear, they ſhal obey me.* There is a willingneſſe of ſpirit to their work, what god would have, whatever it be, if they apprehend it above their reach, they caſt not off their work, but ſeek to god for ſupply of ability, knowing that there is ſpirit enough in god, that god hath alwayes enough to enable the ſpirits of his ſervants unto, and carry them on in any work he ſets them about; they know that God wil never put any man upon any ſervices, but by one means or other he wil fit his ſpirit for them: for it is the great delight of god to have men in ſervice, to be of ſpirits fitted for ſervice. VVhen the Devil himſelf hath any work to do, he chooſeth men who have ſpirits fitted for his work, and in them he delights; if the work requires bold-

boldnes and impudence, he hath men of daring ſpirit, who wil ſet upon it, go through with it; If it requires ſubtilty, he chooſeth men of more moderate ſpirits, who can keep in their paſſions, and ſecretly, and inſenſibly work their own ends. We read *Revel.*12. the Devill there oppoſeth Gods Saints in fiery and open violence as a Dragon; but afterward *Chap.*13. he gives his power to the Beaſt who had ſeven heads, who would work with more ſubtilty, to draw the world after him; and as we reade *Hoſ.* 7. 4. 6. 7, *verſes*, thoſe who laboured to ſet up the Calves in *Dan* and *Bethel*, were as hot as an Oven to their purpoſes, intentions, and deſires; but becauſe they ſaw the beſt way to have the work ſucceed, was not to carry it on at firſt by open violence, therefore they were content to ſtay; As the Baker ceaſeth from raiſing after he hath kneaded the dough untill it be leavened, & when it is once leavened, then he puts it into the Oven; ſo they were content to forbear a while, untill they had ſent fit inſtruments abroad amongſt the people to leaven them, to prepare them by perſwading them, that if ſuch a thing were done it were no great matter, they ſhould ſtil worſhip the true God; the difference was but the circumſtance of the place; and thus when they were leavened, then they were fit for the Oven; that is, for the purpoſes & intentions of thoſe who deſired to ſet up the Calves, which were as hot as an Oven. According to any ſervice the Devill hath for men, he hath devices to

Cornel. à Lapide in ocum.

raiſes their ſpirits to that height of wickednesse, as ſhall fit them for it. We have a notable relation of *Hoſpinian* concerning this. When the Jeſuits have made choice of an Inſtrument for that King-killing ſervice, that they intend to ſet him about, they do not put him upon it, untill they have firſt raiſed and fitted his ſpirit for the ſervice by theſe meanes.

1. They bring him to a very private place in a Chappell or Oratory, where the knife lies wrapt up in a cloth with an Ivory ſheath, with divers characters, and *Agnus Dei* upon it; they draw the knife, and bedew it with holy water, aud hang on the haft of it ſome Beads conſecrated with this Indulgence, That ſo many blowes, as he gives in the killing the King, ſo many ſouls he ſhall ſave out of Purgatory: then they give the knife to him, commending it in theſe words; O thou choſen one of God, take to thee the ſword of *Jephthah Sampſon, David, Gedeon, Judith*, of *Maccabeus*, of *Julius* the ſecond, who defended himſelf from the Princes by his ſword: go and be wiſely couragious, and God ſtrengthen thy hand; then they fall upon their knees with this prayer; Be preſent, O ye Cherubins and Seraphins, be preſent ye Thrones, Powers, holy Angels, fill this veſſel with glory, give him the crown of all the holy Martyrs; he is no longer ours, but your companion; and thou, O God, ſtrengthen his arm, that he may doe thy will; giving him thy helmet

helmet and wings to flie from his enemies, give him thy comforting beames, which may joy him in the midst of all his sorrows. Then they bring him to the Altar, where the picture of *Jacobus Clemens* is, who killed *Henry* the third of *France*, the Angels protecting of him, and then they shew him a crown of glory, and say, Lord, respect this thy arme, and executioner of thy justice; then foure Jesuites are appointed privately to speak with him; they tell him that they see a divine lustre in his face, which moves them to fall down and kisse his feet, and now he is no more a mortal man; they envy his happinesse, every one sighing and saying, Would to God I were in your roome, that I might escape Pemgatory, and go immediatly into Paradise; but if they perceive him to shrink and be troubled after all this, they will sometimes affright him with terrible apparitions in the night, and sometimes have the Virgin *Mary*, and the Angels appear before him, &c. Thus you see, how the Devill will have mens spirits fit for their work, and when they are fit, then hee uses them, and not before; much more will God look to have the spirits of his servants fit for their employments, and then onely he delights to use them, and those are the spirits who are highly accounted of, who are exceedingly honorable in the sight of God, who are fitted for his own service.

Seventhly, this puts a lustre of Majesty and beauty upon a man. Wisdom (much more

all the excellencies of this *Spirit*) makes a mans face to ſhine; as the light of a Lantern puts a luſtre upon the Lantern, ſo the brightneſſe of theſe ſpirits puts a luſtre upon the men in whom they are, Men of ſuch ſpirits as theſe are, having a daunting preſence in the eyes of thoſe who behold them. It is reported of *Baſil*, that ſuch was the majeſty and luſtre of his ſpirit appearing in his very countenance, that when the Emperour *Valens* came unto him, while he was in holy exerciſes, that it ſtruck ſuch a terrour into him, that he reeled and had fallen, had he not been upheld by thoſe that were with him. When the Officers came to take Chriſt, he did but ſay, *I am he*, and let out a beam of the Majeſty of his *Deity*, it ſtruck ſuch a fear in them, as made them all fall backward. This ſpirit hath a beam of this Majeſty, and ſomewhat of the daunting power of it: how unable are wicked men to converſe with men of ſuch ſpirits? They often goe from their company convinced, ſelf-condemned; their conſciences troubled, and their hearts daunted in them.

Gregor. orat. de laudibus Baſilii.

Eighthly, this ſpirit makes men fit for any condition that God ſhall put them into; they know how to yeeld to God, to finde out Gods meaning, ro carry themſelves in every condition, ſo as to work out that which God would have by it; which men of ordinary ſpirits cannot do. Saint *Paul* was a man of a moſt admirable ſweet ſpirit, and he ſhews it much in this; *I know* (ſayes he) *how to want and how to abound; how to bee full, and*

and how to be empty. He could goe through good report and evill report, and keep his way ſtill, and carry his work before him; it is the weakneſſe and vanity of our ſpirit that makes us think that if wee were in ſuch and ſuch a condition, then we could do thus or thus.; this is a temptation to hinder us from the duties of the preſent condition, by putting our thoughts upon another, It is the excellency of ones ſpirit, if the preſent condition be not ſutable to the minde, to make the minde ſutable to the condition, that the preſent which God cals to, may go on.

When a joynt in the body is ſet right; it enables not onely to move one way without paine, but to move any way according to the uſe of the member; ſo where ones ſpirit is ſet right, it doth not onely enable to go on with ſome comfort in one condition, but in any condition that God cals unto, to carry on the work of that condition with joy: and hence the recovering of the ſpirit from a diſtempered condition to a right frame, is compared to the ſetting of a member in joynt: As, *Gal.* 6 1. *If a man be overtaken in a fault, ye which are ſpirituall reſtore ſuch a one in the ſpirit of meeknesſe:* the word ſignifies, Put him into joynt again. καταρτίζετε τὸν τοιοῦτον. And here you have had the diſcovery, as of what this other ſpirit is, ſo wherein the excellencie of this other ſpirit lies; now then let us make Application of all.

CHAP. III.

A discovery to the men of the world, whereby they may see that their spirits are not like the spirits of godly men.

HEnce let the men of the world see, there is a great difference between their spirits, and the spirits of the godly. There are men indeed of excellent spirits, God hath such in the world, in whom he delights, with whom he converses, whom he employs in high and excellent services: but you are of base, foolish, unclean spirits; the spirit of whoredom, of lying, stubbornesse, vanity, folly is in you; your spirits drossie, sensual, froward, malicious, prophane, sleight, empty, unsavory, unfaithful, perverse: What delight can the Lord, who is an infinite, holy, glorious Spirit, take in such? How far are these from any communion with God? No marvel though nothing of God or any spiritual thing be savory to them. Oh the corrupt principles that mens spirits are possessed with, the corrupt rules they go by, and corrupt ends they have in what they do! the base employments they put their spirits to, the noisom distempers of them, and base comforts they feed upon! *The heart of the wicked is little worth*, says the Scripture, *Prov.* 10. 20. Perhaps your Lands, your houses may be something worth: but what are your hearts worth? they are worth nothing, full of chaff

chaff and droſs; like childrens pockets, full of ſtones and dirt, while the ſpirits of the godly are ſtore-houſes of moſt choice and precious treaſures.

When Grace is gone from the ſoul, the excellency is departed from it; as it was ſaid of *Reuben*, his excellency was departed, in reſpect of that ſin of his. How many a man or woman, who have fair comely bodies, good complexion, beautifully dreſſed up; but within ſpirits moſt ugly and horrid; ſpirits full of filth, full of venom and loathſom diſtempers; ſpirits full of wounds and putrified ſores, breeding filthineſs continually; nothing elſe but filth and corruption iſſuing out from them: Men of corrupt minds, as the Apoſtle ſpeaks? How unſavory to any who have the leaſt of God in them? If the Lord ſhould give men but a view of the horrid deformedneſs, and filthineſs of their ſpirits, it would amaze them, & ſink their hearts in woful horror; they could not but abhor themſelves, as loathſom creatures, fit to be caſt out from the *Lord*, as an everlaſting curſe: eſpecially, if together with the filth of their own ſpirits, they had a ſight of the infinite brightneſs, and glory of the holineſs of God, who is an infinite, pure, glorious Spirit. God abhorrs not any other filthineſs, but the filth of ſpirits. The Devils are abhorred of God, becauſe they are unclean ſpirits. There is no other object of Gods hatred, but the corruption of ſpirits. God made mans ſoul at firſt a moſt excellent creature, the very glaſs of his

own infinite wisdom and holiness but now what an ugly, base, loathsome creature is it, where it is not renewed? if mens bodies were deformed, and ran with loathsome issues, and putrified sores, how dejected would they be in their own thoughts? But certainly this spirit-defilement is incomparably worse. If mens bodies were so putrified that they bred vermin continually (as it is reported of *Maximinus*) how grievous would it be to them? Their spirits have these loathsom diseases upon them, by which they are infinitely more miserable. If they had such a distemper of body, as their excrements came from them, when they knew not of it, this would be accounted a grievous evill: but their spirits so corrupt, that much filth comes from them, and they know not of it. Many are so deeply putrified in their spirits, that they usually swear and speak filthily, and know not of it, and think this a sufficient excuse, that they did not think of it.

It is a rule in nature, that the corruption of the best thing is alwayes the worst, as a stain in fine Cambrick worse then in a course cloth: So by how much the spirit of a man is more excellent naturally then the body, which is the brutish part; by so much the corruption of the spirit is a greater evil then any the body is capable of. The reason why the Devils are so vile and miserable now, is because sin seized upon natures which by Creation were most excellent.

When

When diſeaſes ſeize on the natural ſpirits in the body, they are the moſt dangerous and deadly. Soul-diſeaſes, of all diſeaſes are the greateſt evils, and uſually prove deadly; yea, the leaſt ſpirit-corruption would moſt certainly prove deadly, were it not for the application of that blood that is more precious then ten thouſand Worlds. Spirit-defilement is ſuch a defilement as defiles every thing you meddle with: as *Tit.* 1. 15. *To the impure all things are impure.* Of what uſe are men vvhoſe ſpirits are ſo vile? many make no other uſe of their ſpirits, but to be, as the Philoſopher ſaid of the ſenſitive ſoul of the Swine, it ſerved for no other uſe but to be as ſalt to keep the fleſh from ſtinking: How are many mens ſpirits employed about nothing elſe but to make proviſion for the fleſh, and the filthy luſts of it? O that an immortal ſpirit, capable of eternal communion with the bleſſed God, and to be employed in ſuch high and Heavenly exerciſes, as for which it was made, ſhould now come to be ſo far degenerated and debaſed! Eſpecially, how vile is this, that men who in regard of eſtates and place are raiſed above others, and be truſted with large and bleſſed opportunities of worthy ſervices for God & the Church: but they mind nothing but ſatisfying their luſts, to have their ſports; let the cauſe of God, Church, or Common-wealth lie bleeding, they regard it not. What a lamentable thing is it to have the weighs of great buſineſſes of conſequence to depend upon ſuch vveak-ſpirited men, vvho mind

mind nothing but vanity and baſeneſſe? they have no worthy enterprize in their thoughts; their ſpirits ſo effeminated, that they wil do or ſuffer any thing for the ſatisfying of their luſts: others there are, who have remaining in them many excellent parts, precious natural endowments; but of what uſe are they, but to enlarge their ſpirits to be capable of more wickedneſſe then the ſpirits of other men are, wiſe to do evil, the fitteſt inſtruments for Satans depths? Who ſuch enemies to Chriſt, as the Scribes and Phariſees, men of the ſtrongeſt parts? Who ſuch enemies to Saint *Paul* when he came to *Athens*, as the Philoſophers there? and no Church was founded at *Athens*, which was the place of the greateſt learning in the world. And thus it hath been in other ſucceeding Ages.

Chap. IV.

The Reaſon why the men of the world and the Godly can never agree.

HEnce we ſee the Reaſon why the men of the world and the godly can never agree; they are men of another ſpirit. Where there is difference of ſpirits, there can be no agreement. Water and oyl cannot mingle; no agreement between light and darkneſſe: they look at them as men whoſe lives are after another faſhion. That Apocryphal Author in that book of *Widom*, hath an excellent

lent expreſſion to this purpoſe, *Chapt.* 2. 12. he brings in wicked men ſaying of the godly, *He is Clean contrary to our doings, he is grievous unto us to behold; his life is not like other mens, his wayes are of another faſhion; we are eſteemed of him as counterfeits; he abſtaineth from our wayes, as from filthineſs; he commendeth greatly the latter end of the juſt.* verſe 19. *Let us examine him with rebukes and torments, &c.* Let the relation and engagements be what they wil, yet ſo long as different ſpirits, they cannot cloſe. What a different ſpirit was there between *Jacob* and *Eſau*, who lay in the ſame womb at the ſame time? There may be outward peace for a while between Gods people and ſome wicked men; but inward cloſing of ſpirit there can never be: *The ſpirit that is in you, the world cannot receive,* ſayes our Saviour, *John* 14. 17. Antipathies are irreconcileable; no arguments, no means ever uſed can cauſe an accord, except there be a change in nature. Nothing in the world puts mens ſpirits in ſuch a diſtance as grace when that comes; and therefore where the moſt eminent grace, there the greateſt diſagreement between them and wicked men. How many wicked men cannot but be convinced of ſome godly who live with them, that they are better then themſelves, that they are conſcientious men, whoſe principles are truly godly, and that they walk cloſe to them? they are not able to charge them with an ill carriage towards them; they ſeek to do them all the good they can, and yet their ſpirits cannot

not cloſe: but as they were wont to ſay in former times, *Caius Seius was a good man, but he was a Chriſtian*; ſo now, ſuch are good men, but they are too ſtrict, and this is enough to keep a perpetual breach between them.

Caius Seius bonus vir, ſed Chriſtianus:

Chap. V.

Learn to have a right eſteem of ſuch precious ſpirited men.

IF the godly be of ſuch excellent ſpirits, learn we then hence to have a right eſteem of them; they ſurely are worthy of precious account, of moſt honourable eſteem, who are men of ſuch excellent ſpirits: Let them be what they will in regard of their outward condition, though never ſo mean and poor. No matter what the Ring be, if the pearl in it be precious. Many moſt precious ſpirits have very mean outſides. The Tabernacle was beaten gold within, but the outſide covered with Badgers skins. If the treaſure be rich, what though the veſſel be earthen? Surely, theſe are the excellencies of the earth, the very light and beauty of the world, the glory of Gods Creation; they give a luſtre to the places where they live, to the families in which they are; eſpecially if they walk cloſe and faithfully with God indeed, manifeſting the excellency of their ſpirits in their ways;

ways; so that when they are taken away, the very places where they lived, are darkened. This other spirit of the godly makes a *Job* scraping his sores on the Dung-hill, and a *Jeremy* sticking in the myrie Dungeon, more glorious then Kings and Princes sitting crowned upon their Thrones: these are glorious within. God is a Spirit, and he looks on men, to see what they are in their spirits; and he esteems accordingly of them; and so should we. What doth brave cloathing, what doth money, what do titles of honour raise the dignity? what are these to the excellency of mans nature? No certainly, the excellency of man must be that which must make the most excellent and noble part truly excellent, which is the spirit of a man. If a man would know the excellency of any thing, as of a sword, or of any other instrument, he judges it not by the Hilt, or the inferiour part, but by what excellency the principal part hath. There is a spirit in man, and the inspiration is from the Almighty; a spirit inspired by the Almighty, and beautified with his heavenly graces; this innobles a man indeed; it is the ornament of the hidden man of the heart, the glorious cloathing of that, which makes truly beautifull and glorious. How did many of the Heathen highly prize those in whom they saw any natural excellency of Spirit, differing from other men? Those amongst the *Romans*, who were called the *Curii*, and

and *Fabritii*, they lived very poorly and meanly; yet being perceived to have more excellent ſpirits then other men, they were taken from their dinner of Turnips and Watercreſſes, to lead the Roman Army: How much more ſhould we honour men in whom we may ſee Divine ſpirits, the luſtre of heavenly graces ſhining in them? But to ſhew more particularly that godly men are to be highly prized in regard of this other ſpirit; as they have received a ſpirit differing from other men, ſo they are to have eſteem and honour differing from other men; not to be looked at as common men: for,

First, this difference of their ſpirits from other men, is a certain ſigne of the eternal love of God unto them; it comes from the treaſure of Gods everlaſting love, of that choice ſpecial love of God, from the bowels of Gods deepe mercies; it is a moſt infallible argument, that God hath ſet his heart upon them for good; as for other favours, a man may have them more then other men, yet they are no ſuch but may ſtand with Gods hatred, and with his eternal wrath: and this is a great difference between ſpiritual mercies and outward mercies, which ſets an exceeding high price upon ſpirituall mercies above all others. theſe are the diſtinguiſhing mercies, which others are not. But

Secondly, the ſpirit receiving theſe ſpiritual excellencies from Gods choice everlaſting Love, receives likewiſe all other mercies from the ſame fountain; though in their own

own nature they be common mercies, yet where this other ſpirit is, there they are received from another fountain then other men receive them, which adds much ſweetneſs and excellency to the mercies we have; they come as fruits of the common bounty, and general goodneſſe of God to ordinary men; but to men thus differenced from others, they come out of the ſpring of the rich treaſures of Gods grace, tending to the furtherance of eternal mercies.

Thirdly, the Lord hath an eſpecial eye upon, and delight to dwel with theſe, who are of choice and excellent ſpirits; *He will dwel with the contrite heart, to revive the ſpirit of the humble, Eſay* 57. 15. He hath a ſpecial care of theſe ſpirits, that they do not fail before him; he puts under his hand to ſupport, comfort, revive them. When we beat ordinary ſpices, we heed not ſo much every duſt, but ſome flies out and fals on the ground; But if Beazer-ſtone or ſome ſpecial choice coſtly ſpice be beaten, then there is care had of every duſt, that the leaſt be not loſt; So though God may afflict the choiceſt ſpirits of his ſervants, yet he is very careful that their ſpirits fail not before him; as for other common ordinary ſpirits, he cares not much to let them fail, and ſink in their affliction, but this is the merciful care of *God* over thoſe ſpirits whom he highly eſteems of.

Fourthly, the excellencies of this ſpirit are eternal excellencies, they ſhal abide for ever, not vaniſh, not be taken away, as common gifts,

gifts, and other mercies shall, as *Ezek.* 46.17. *If a Prince give of his inheritance to one of his servants, it is to be his but for a time, and to return unto the Prince again; but his inheritance shall be to his sons, for them for ever.* So when God gives any thing to common men, who are but his servants at best, it must return again; God wil cal for all his mercies from them again; but these soul-mercies of his children shal be their inheritance for ever. Hence God cals his Church *an eternal excellency, Isai.* 60. 15.

But fifthly, and principally, these other spirits are most honourable creatures indeed, because they are reserved for other mercies. God gives common mercies to common spirits, but he reserves his choice mercies for choice spirits. *With the pure, thou wilt shew thy self pure,* saith *David,* in 2 *Sam.* 22. 27. The words are, with the choice thou wilt shew thy self choice. *Abraham* gave *Ishmael* and *Hagar* a bottle of water, and a few raisins, and sent them away; but the inheritance was reserved for *Isaac.* So God gives to other men a few ordinary mercies, but his glorious mercies he reserves for these peculiar ones: and, as it is said of *Jehoshaphat,* 2 *Chron.* 21.3. he gave his other sons great gifts of silver and gold, precious things, fenced Cities, but the Kingdom he gave to *Jehoram* because he was the first-born: So God gives these outward mercies to other men, but the mercies of his Kingdom are reserved for these men of choice spirits, who are the first-born,

Electis.

born, the chief and most excellent of all Gods creatures in this world. *Now we are the sons of God*, saith S. *John*, *but it appeares not what we shall be*; there is more to come hereafter, they have not spirits that will be satisfied with the things of this world, and therefore are not as ordinary men, who have their portion in the things of this world. God delights to fill the capacities of all his creatures with suitable good; Now these other spirits, by that choyce excellency of them, are made capable of farre higher mercies then the world can afford; they must be the good things of another world that can fill them, and those are reserved for them. The bodies of the Saints, because they are joyned to such precious soules shall be like the glory of the Sun, yea excel in glory. How glorious? We look upon great heires, who have great inheritances to come, with high esteem, though they have little for the present. These are the great heires of heaven; Coheirs with Jesus Christ himself; these they are, who are delivered from the wrath to come, & to be made partakers of the glory that is to be revealed. The Lord gives them no great matters in comparison now, because he hath reserved so much for them afterwards. As nature is not very exquisit in her work in inferiour things, where she intends some higher excellency: So the God of Nature, intending such high and glorious things hereaftear for his Saints, doth not so much regard to give them these inferiour things for the present.

But what are those reserved mercies you speak of, that *God* hath for these?

Not intending a Treatise of that glory, that *God* hath for his choice ones, onely take these five generals.

First, These mercies are prepared mercies, prepared before the foundations of the world were laid, and again prepared by Jesus Christ, who is gone before to heaven to that end as he tels us himself, *To prepare Mansions for us*, *John* 14.1. Now this is spoken after the manner of men, who doe not use to make long and great preparation, but for some great work in hand: Surely, these mercies must needs be great, which the wisdom, power, and mercy of *God*, hath been from all eternity preparing.

Secondly, They are others mercies then *Adam*, then Mankinde should have had, then they could have attained unto, if he had stood in his innocencie. Man indeed should then have been for ever happy; but not according to that height of happinesse, and glory that now is provided for those, who are the beloved of the Lord.

Thirdly, These reserved mercies are such as must set out *Gods* magnanimity that *God* may shew to Angels, and all his creatures what his infinite wisdom, power, and goodnesse can do for poore creatures, to raise their conditions to a height of glory; surely that glory must needs be high that is raised to that end. If a King should doe any thing of purpose to shew his magnificence, it must needs be some

ſome great thing; it is not a common ordinary thing, that can ſet forth the magnificence of a King; much leſſe that can ſet forth the magnificence of the great *God*. When *Ahaſhuerus* would make a feaſt, and *Nebuchadnezzar* would build a Palace, to ſhew to their people their greatneſſe, they were great things; ſo ſurely here, that which muſt ſhew the greatneſſe of the great God; muſt needs be great indeed.

Fourthly, Theſe mercies muſt be ſuch, as many ſhew to Angels and all the world. how infinitely well pleaſed God the Father is with the obedience of his Son, in giving himſelf up to death, for the purchaſe of mercy: Surely that mercy thus purchaſed, muſt needs bee great. If there had been no higher good for man, but to eat and drink, and to have pleaſure in the fleſh, certainely Chriſt would never have died to have purchaſed this; but there were higher things then theſe which Chriſt looked at; theſe are but poore things for God to ſhew by them how infinitely he is well pleaſed with the obedience of his ſonne to the death; that which muſt demonſtrate this, cannot but be very great what ever it be; and that, yea, the fulneſſe of that, is the mercy reſerved for theſe choice ones.

Fifthly; Other mercies (in ſome reſpect higher) then the very bleſſed Angels themſelves have.

For, Mans nature is more highly advanced then theirs, being hypoſtaticall united to the Divine Nature.

2 The righteouſnes whereby the Saints come to glory, is a higher righteouſneſs, a more excellent righteouſneſs then that of the Angels; though theirs be perfect in its kind, theirs is the righteouſneſs but of meer creatures, but the righteouſneſs of the Saints, is the righteouſneſs of that Perſon who is both God and man.

3. The ſonſhip of the Saints, is founded in a higher right then that of the Angels, namely in the ſonſhip of the ſecond Perſon in Trinity.

4. They are the members of Jeſus Chriſt, and ſo in a nearer union with him then any other creature.

5. They are the Spouſe of the Lamb, whereas the Angels are but miniſtring ſpirits, as the ſervants of the Bridegroom, but the Saints are the Bride.

Surely then, the mercies reſerved for theſe choice ſpirits, are choice and glorious, not onely other mercies then others have, or they themſelves have now, but other mercies then they are able to imagine; theſe we are to look upon as moſt bleſſed and honourable creatures.

CHAP.

CHAP. VI.

A rebuke to this vile world, who have vile conceits of this ſpirit, and abuſe men of ſuch excellent ſpirits.

IF the ſpirits of godly men be thus precious, how vile then is the baſe world, which hath ſuch irrational abſurd conceits of this ſpirit? and which ſo ſcorns and abuſes men of ſuch excellent ſpirits? There are two branches of this uſe: in the firſt, the vile conceits that men of this world have of this ſpirit, are rebuked,

For 1. They think godlineſs befools men.

2. They think it makes them cowards, to be men of no mettal and valour, poor ſpirited men.

3. They think this ſpirit to be a turbulent ſpirit, as *Ahab* ſaid of *Elijah*, Art thou he that troubles Iſrael. *Luther* was called the trumpet of Rebellion. *Tuba rebellionis.*

4. And laſtly, They think them to be factious ſpirits.

For the firſt of theſe: What more ordinary then to caſt this aſperſion upon godlineſſe, that it makes men to be dull, heavy, ſtupid fools, not fit for the great and high things of the world? and therefore they labour to ſtifle any beginnings of godlineſs in their children, or any near to them, for fear it ſhould hinder their parts, and take away the quick-

neſſe of their wits, and braveneſſe of their ſpirits; Except you think that to be the only braveneſſe of ſpirit, to venture upon any thing that may further your own ends, not to fear ſin, or the diſpleaſure of an infinite God, to let out your hearts to the utmoſt, to the ſatisfying of your own deſires, to examine nothing by rule, but to do whatſoever is good in your own eys, to rejoice in the ways of ſin, and to bleſſe your ſelf in the proud ſwellings of your own heart to be able to ſcorn at conſcience humilation for ſin, ſtrictneſſe in Gods ways, as too mean a thing for men of ſuch quality, of ſuch birth as you are, of ſuch eſtates, hopes, preferments and deſigns as you have, things fitter for poor ſnakes, meaner people, contemptible ſilly ſouls look after: If this bee the excellency of your ſpirits, then godlineſſe debaſes them indeed, yea, it debaſes them as low as Hell it ſelf; it caſts ſhame in the faces of, and breaks in pieces ſuch haughty ſwoln ſpirits as theſe are; it brings them down to lie at Gods feet, as poor contemptible creatures in their own eyes, loathing and abhorring themſelves, as there is infinite cauſe they ſhould, and judging themſelves worthy to be deſtroyed; but as for any true natural excellency of ſpirit, godlineſſe doth not quench it, but raiſes it, and beautifies it, and perfects it: It is either groſſe ignorance, or deſperate malice, that cauſes theſe conceits of the work of godlineſſe in the ſpirits of men, yea, there is much blaſphemy in them. What? ſhall

shall the work of Gods grace, wherein the glory of God consists, which is the life of God, the Image of God, the Divine Nature, as hath been shewn; shall it be the debasing, the besotting, the befooling of mens spirits? What? doth holiness, that makes God glorious, make man contemptible and vile? Doth that which makes God so honourable in the eyes of the blessed Angels and Saints, make man a sot, and a fool in the eyes of men? Oh! that ever there should bee such malice in the hearts of men, against the grace of God, ever to have such vile conceits of it; pray, if it be possible, that this thought of thy heart may bee forgiven thee: Did not malice blinde men, they might see that the Lord hath had, and still hath, some of his Saints as eminent in any outward true excellency as any in the World; as great Schollers, as brave Courtiers, as any living; as deep in policy, as profound in learning, as compleat every where as any whosoever. Who more eminent in learning then *Moses*, who was learned in all the learning of the *Ægyptians*? Who ever had a higher strain of eloquence then *Esay*? Who ever more profound then Saint *Paul*? And in latter times, yea, even in our dayes, the Church hath not wanted worthy and glorious lights, who have been exceedingly eminent in all, that natural excellency could make them, even their enemies being Judges. What braver Courtiers ever lived, then *Joseph*, *Nehemiah*, and *Daniel*? Could godlinesse in the

power and life of it, in the strictness of it, stand with the bravenesse of spirit, and natural excellencies then, and can it not do so now? Though God chooseth oft-times the poor in the world to be rich in faith; the foolish things in the world to confound the wise; and weak things of the world to confound the strong; and base things, and things despised, &c. 1 Cor. 1. 26, 27. yet when men are godly, their parts are not by their godlinesse debased, but raised; many poor weak men, who before were of mean natural abilities, yet put them now upon spiritual things, and what strength of parts do they shew in prayer, in conference about the mysteries of God, in discerning the subtilties and wiles of Sathan, in finding out the corruptions of their own hearts, in wisely ordering their affairs for God, and the furtherance of their own eternal good? Wise in the right, & choice of the highest end, and prudent in the right disposing of the best means tending thereunto: These things are not the works of fools, of poor silly, simple men; they require quicknesse of understanding, depth of judgement. There are five reasons why godlinesse must needs raise a mans parts.

1. Because it purges from many lusts, that darken and besot men in their parts.

2. It imploys men in conversing with high spiritual, and heavenly things.

3. It makes men serious, and so strengthens their judgements, in the apprehension of things.

4. It

4. It makes men make conscience to improve their time in the use of all means and helps they can, to enable and fit themselves for service.

Fifthly, it causeth them to employ their parts faithfully, & so they come to have the blessing of God upon them for the encrease of them, according to his promise, *To him that hath, it shall be given.* Again, godliness doth not make men cowards, surely it hinders not spiritual valour; whoever were greater soldiers, more eminent in true valour and fortitude, then *Joshua, David, Gideon, Barak*, and others, who through faith subdued kingdoms? *Heb.* 11 32, 33. That is baseness of spirit, and want of valour, that makes a man a slave to sin and the Devil; so a slave, as he hath no heart to any worthy service, to free himself from it; but lies down under it, and carries the fetters and yoak of his bondage about with him, whithersoever he goes. That is cowardly baseness that brings conscience into a servile subjection, that cowardly baseness that will suffer the cause of *God* to be betrayed rather than venture any thing for it; what greater argument that men want true spirit, then this? Godliness puts a spirit of fortitude into men, that will not suffer them to be thus debased: and where appears the like courage in any, as in these, when they are called to stand for the truth? Though all the tiles of the houses in the city of Worms were Devils, yet thither would I go to testifie the truth, saith *Luther.*

Again,

Again, it is not a turbulent ſpirit; for turbulency of ſpirit makes men cruel and malicious; this ſpirit cauſes men to love their enemies, to do all the good they can to them: turbulent ſpirits ſeek onely their own ends, they care not what becomes of others; ſo it be that they may but warm themſelves, they care not what houſe be on fire: They are boyſterous in things that concern themſelves. But the Saints of God, in whom this other ſpirit rules, they are meek and gentle, and yeeldable in their own cauſe, ready to put up wrong in all quietneſs: take them in things that only concern themſelves, and you ſhal find none ſo readily, ſo freely, ſo chearfully denying themſelves, as they. And again, turbulent ſpirits do not love to examine things by rule, to cal things to account, but follow their own fiery humor, and ſet upon their own will with violence: but godlineſſe takes off men from this ruggedneſſe and turbulency of ſpirit, and makes them gentle and peaceable: let them be never ſo forward, never ſo zealous in any thing, yet if you will cal them to examine things by rule, they will meekly and patiently hear you; yea a child ſhal lead them, *Eſay* 11. 6. And yet further, turbulent they are not; for none more obedient to authority then they; none ſee that majeſty of God in Authority, as they do; none obey authority out of conſcience ſo as they do. If the will of men in authority, rather then authority, ſhall require any thing

thing that the authority of Heaven forbids, that they do not; becauſe they cannot obey for conſcience ſake: And ſo ſacred do they account Authority, that they would have no obedience performed to it, but obedience for conſcience ſake. Blind obedience the Church of God hath long agoe exploded, as too ſervile for Chriſtian ſpirits: this were more ſervile then ſelling mens bodies in the Market for ſlaves, which Chriſtianity abhors. It were too uncharitable a conceit of Chriſtian Magiſtrates, to think that they ſhould require of, or expect from any, other obedience, then in and for the Lord; and in this obedience, thoſe who are godly, are ſo forward, as they are judged turbulent, for being over-forward to maintain the honour of Authority, as ſome think; when according to their places they promote the execution of laws made by authority, and that of thoſe laws which are of the higheſt conſequence for the furtherance of piety and Peace.

Again, factious ſpirits they are not, becauſe they ſeek above allthings to keep to the maintenance of, and obedience to the Primitive truth; that is faction that ſides againſt that. *Tertullian* hath a notable expreſſion in his Apology for the Chriſtians againſt the Gentiles, to cleare Gods people from being men of factious ſpirits: it ſeemes that aſperſion was caſt upon them then, which was about fourteen hundred years agoe; his expreſſion was this, *When good men, when honeſt men meet together, when godly men are*

Cum boni, cum probi coeunt, cum pii, cum caſti congregantur, non eſt factio dicenda, ſed curia; & è contrario, illis nomen factionis accommodandum eſt, qui in odium bonorum & proborum conſpirant. Tertul. Apol. adverſ. Gentes, cap. 39. num. 520.

are gathered together, it is not to be called a faction but a Court; and on the contrary, the name of faction, saies he, is to be applyed to them who conspire to the hatred of good and honest men.

And thus much of the first branches of the Use, which was the reprehension of the vile conceits that men had of this other spirit; Now the second follows, which is the rebuking of the men of the world, for the ill use they give to men who are of such excellent spirits. The excellencies of the spirits of the godly do challenge all the good use that can be, but it is little they meet withall; they are for the most part abused by the men of this vile world, as if they were the vilest scurf and filth of the earth: yea, so indeed they account them; so saith St. *Paul*, 1 *Cor.* 4. 13. *We are made as the filth of the world, and are the of-scouring of all things unto this day.* Why? what was Saint *Paul* and what were those that were with him, who was so accounted of? were they not men of most excellent and admirable spirits? S. *Paul* was one of the most excellent spirited men that ever lived upon the earth, and did as much service for God, as ever any meere man did since the beginning of the world; and yet how vilely was he thought o? how contemptibly was he used? put into stocks, and whipped, wanted cloaths, and victuals? And for the other that were with Saint *Paul*, they were men of whom the Holy Ghost gives this witnesse, that they were the very glory of Jesus Christ, 2 *Corinth.* 8. 23. O unworthy world, that ever

περικαθάρματα τῦ κόσμυ, πάντων περίψημα.

ever they should have such men live amongst them! Those who are the delight of Angels, yea of God himself, how are they abused in this wicked world, as if they were doggs, or the baseſt scum and filth of the earth? What scorn and contempt is cast upon them? the most abject of men think themselves good enough to reproach and abuse them. Were it not a grievous sight to see some base drudge to have power over the body of some noble Prince, to abuse it by stripes, or any other contumelious sordid manner? but a more grievous thinh it is to see the vile and base spirits of the world, who are nothing but sinks of filth themselves, to abuse men of such noble and excellent spirits, as if they were more vile then dirt. It was the bitter complaint of *Jeremy*, *Lament*. 4. 2. that the precious sons of *Sion*, comparable to fine gold, were esteemed as earthen pitchers. Such as blessed spirits would honour if they had them with them, yet here they are cast out as filth. What grief sufficient to lament the seeing of such filthy swine to trample under their feet such precious pearls! in all ages thus it hath been. Those who were indeed the true honourable upon the earth, such precious and excellent spirited men, as of whom the world was not worthy: and yet they have been most vilely abused, and are so still by this wretched world, who know not wherein true worth and excellency consists, *Mat.* 5, 12. Christ telling his Disciples how ill the world would use them, he tels them they have as good use from it as the Prophets

phets had before them. How was *Michaiah* (a man of a very sweet and excellent spirit) contumeliously used? he was struck on the mouth, shut up in prison to be fed with water and bread; yea with the water and bread of affliction, while 430 false Prophets, most base-spirited men were fed delicately at *Jezabels* table. How was *Jeremiah* used? he was thrown into the dungeon, stuck up almost to the ears in the mire; the Word of the Lord was made a reproach unto him daily. *David* before them (a man in whom Gods soul delighted, yet he) complains of himself, that he was a reproach of men, and despised of the people: all that saw him, laughed him to scorn; they shot out the lip, and shook their head at him, *Psalm* 22. 6, 7. and *Job* before him, he was made a by-word of the people, and as a Tabret unto them; as he says of himself, *Chap.* 17. 6. The same usage had the blessed Apostles, who were filled with the Spirit of God; none more scorned, persecuted, contemned then they. The most worthy and famous men in the Primitive times found no better use then these. It were infinite to instance in particulars, *Ignatius*, *Polycarpus*, *Athanasius*, *Chrysostome*, *Basil*, and the rest, reproached, banished from their people, persecuted, and exceedingly contumeliously used. In latter times, the more excellent the spirits of men were, the worse use did they ever finde from the World: We might instance in *Wickliffe*, *Hus*, *Luther*, *Zwinglius*, *Musculus*, &c. I cannot passe by that sad example of *Musculus*, who was

Salvian complains, that in his time, which was in the fifth Century, *homines coguntur esse mali, ne viles habeantur.*

was a man of as brave a spirit, as any lived in his time, and a very learned and godly man; yet after he had much laboured in the work of the Lord, in his publick Ministery, was so ill used of the world, that he was fain to get into a Weavers house, and learn to weave, that by it he might get himself and his family bread; and within a while he was accounted unworthy of that preferment, and was thrust out of the house by his Master the Weaver, and then was forced to go to the common ditch of the Town, and work with his spade to get his living. VVhose heart bleeds not to hear of these former examples, and divers others, men of most precious spirits thus ill used by this unworthy world, even such in whom Christ rejoyces that ever he shed his blood for them? *Esay* 53. 11. such as he will glory in before his *Father*, and the blessed Angels; yet thus are they abused by this wicked world: The more eminently the spirit of Christ appears in any, the more is the rage of evil men against them. As it is reported of *Tygers*, that they rage when they smel the fragrancy of Spices; the fragrancy of the graces of Gods Spirit in his people, which are delightful to God and his Saints, puts wicked men into a rage; when as base-spirited men have the world smile on them according to their hearts desire. Oh the providence of God, who suffers such indignities to be offered to his most precious and choice servants! but by this

Melchior Adamus in vita Musculi.

this means the excellency of their spirits appears in greater brightnesse, their graces shine in the more clear lustre. All Gods servants have his spirit in them; but when any of them suffer reproach and ill use of the world, then the Spirit of God, and glory rests on them, then the glorious Spirit of God is upon them, according to the promise of God unto them, 1 *Pet.* 4. 14. and they may in part perceive, that they are men not of common, nor of ordinary spirits, who are thus ill used by them; they may see in that meekness, that patience, that humility, self-denial, faith, holy carriage, requiting good for evil, praying for, doing all the good they can to them who use them worst, that constancy, spiritual chearfulness, sweet contentednesse, that holy boldnesse, humble courage, heavenly magnanimity, that it is a wonder their conscience should not misgive them, even while they are abusing of them; that their conscience doth not tell them, Surely these men we do mistake in, they are led by other principles then we know of; they have something within that doth support them, we understand not. It is a wonder men are not afraid to abuse them as they do. As *Num.* 12. 8. The Lord saith to *Miriam* and *Aaron*, concerning *Moses*, when they spoke against him, *Were ye not afraid to speak against my servant Moses?* The words are very emphatical in the Hebrew they are thus, *Were ye not afraid to speak against my servant, against Moses?* Were he only my servant, though he were not *Moses*;

were

were you not afraid? but when my servant, and *Moses*, that is such an eminent servant of mine, in whom so much of my Spirit appeared, were you not afraid to speak against him? Certainly, the Lord will not suffer precious choice-spirited men to be trampled under feet; he looks upon them in their lowest estate as his Jewels, even while they are in the dirt; but time will come when he will make up his Jewels; as *Malac.* 3. 17. and then there shal be a difference between the righteous and the wicked; between him that serveth God, and him that serveth him not, *ver.* 18. God will own the excellency of the spirits of his servants, to be the Image of himself; and what confusion will this be to the ungodly World, when the Lord before *Men* and Angels shall own that, for the lustre and beauty of his own excellency, which they, when time was, made matter of their scorn, objects of their hatred? When God shall come to them, as *Gideon* to *Zeba* and *Zalmana*, Judges 8. 18 *What manner of men were they*, says *Gideon* to them, *whom you slew at Tabor? They answered, As thou art, so were they; each one resembled the Children of a King. Then he said, They were my brethren, the sons of my mother: as the Lord liveth, if you had saved them alive, I would not have slain you; but now he says to Jether his first born, Up and slay them.* So shall God hereafter say to the men of the World, What were those men, and what did they, whom ye so hated and abused? What? Were they some vile spirited men? how did they carry

themſelves? Your conſciences ſhall be forced then to anſwer; O Lord, we muſt confeſs, they were thoſe who kept themſelves from the common pollutions of the World, they lived ſtrictly in their ways, they walked unblamable in their courſe; they were very forward in the duties of the worſhip and ſervice of God. The Lord ſhall then anſwer: What? theſe men they were my Saints, this was my holineſſe, my image, my glory; theſe were not common ordinary men, theſe were my choice ones; men precious in my eyes, ſeparated from the common ſort of the World for my praiſe. *If* you had loved them, prized them, and honoured them as the choice of the earth; if you had followed their example, I had not ſlain you, but now you ſhal periſh everlaſtingly.

CHAP. VII.

No diſhonour to be ſingular. Seven notes to diſcover that godly mens differing from other men proceeds not from proud humerous ſingularity, but from the choiceneſſe and excellency of their ſpirits.

IF godly men be men of another ſpirit, and this be their commendation; why then ſhould any account it a diſhonour to be ſingular from the World? Singularity is caſt upon Gods ſervants as their diſgrace; but certainly it is their glory; they are ſingular, and their ways are ſingular; it is true, and they avouch it, they rejoice in it, and bleſs God for it; it is impoſſible but that it ſhould be ſo; for they are of another ſpirit, a peculiar people, ſeparated from the World, ſet apart for God, their ſeparation is a wonderful ſeparation. *Exod.* 33. 16. *So* ſhall we be ſeparated ſaies *Moſes*, I and thy people, from all the people that are upon the face of the earth; the word is in the Original, We ſhall be wondertully ſeparated: No marvel then, though their ſingularity be ſuch, as the world, who knows not their principles, wonder at it. Their ways are different from other men; that is true indeed; who can think otherwiſe? Their principles, their eſtates, their dignities, their hopes are raiſed higher then other mens. Would *Saul* have been offended, if his former acquaintance had complained; Oh now *Saul*, he mindes other things, goes on in other wayes, lives after

another faſhion then we do; that is true indeed, for his condition is altered, his eſtate is raiſed higher then yours, he hath another ſpirit: To complain of Gods ſervants, that they are ſingular from others, is all one, as if you ſhould complain of Pearles that they are more gliſtering then dirt and gravell. Their way, their lives are ſingular; Why? how would you have them live? would you have them live according to the common courſe of the world? they cannot; for they have not receive the ſpirit of the world but another ſpirit.

When the Spirit of God would ſet out the greateſt miſery of men, when they are the children of wrath, without God in the world, without hope, it is, that they lived acording to the common courſe of the world, *Epheſ.* 2. 2 And thoſe two are joyned together, living according to the common courſe of the world and according to that ſpirit, that rules in the children of diſobedience: So long as they were acted by that ſpirit, they did live ſo; but now there is another ſpirit that they are acted by, and would you have them live ſo ſtill, as they did before? Certainly, it cannot be; You cry out of diſſimulation, and that juſtly. But what is diſſimulation if this be not? where there is not a ſutableneſs between the inward principles, the inward frame and diſpoſition of the ſpirit and the outward actions. Now if Gods people ſhould not live ſingular lives, certainly their outward actions would not be agreeable to the inward principles, frames & diſpoſitions of their ſpirits:

ſpirits; for they are ſingular, differing from other mens. As there may be a diſſembling, for a man to ſeem better then he is, ſo there may be diſſembling, to ſeem worſe then we are; *Is* there not as much evil in a life differing from the ſpirit, as in a ſpirit differing from the life? if a man ſeems to be godly, and is not, it is an argument the man is vile, who will thus play the hypocrite; but it is a commendation to godlineſſe, that men will account the very ſeeming of it to be honourable; but if a man hath godlineſſe in his heart, and yet his life be no other then other mens, this would argue that a man were aſhamed of Godlineſs it ſelf; here godlineſs it ſelf would ſuffer, as if it were ſuch a diſhonourable thing as would bring ſhame to a man if it did appear; as if though indeed it muſt be reſerved in the heart for neceſſity ſake, yet it muſt be kept down, not ſuffered to appeare in the life, for feare it be a diſgrace to men. *Is* not here then as great an evill, in this way of diſſmulation as in the other? Better all the men of the world had ſhame caſt upon them then that godlines ſhould have the leaſt ſtain. Surely then, where the ſpirits of men be other ſpirits, ſingular choice ſpirits, their lives ought, and muſt needs be other lives, ſingular from other men. Their conſcience witneſſes to them, that their ſpirits are changed, that they are other from that they were; yea, and witneſſes for them, that their lives are other lives, ſingular from other men; and in this witneſs their ſouls rejoice.

But is there not a proud phantaſtical ſingularity? may not pride, ſullenneſſe, and fancy, carry men on in ſingular wayes, differing from other men, conceiting themſelves to be wiſer then others, loving to ſatisfie ſome odd humours of their own? if it were any choiceneſſe, or excellency of their ſpirits, 'twere another matter, we would not ſpeak againſt them; but it is this proud hypocritical, humerous ſingularity, we ſpeak againſt.

To this *I* anſwer; if you indeed ſhould do as they do, if you ſhould live after a different manner from the common courſe of the world, having no other principles then thoſe you have, it would certainly be ſingularity, pride, hypocriſie, and humour in you; and thus your conſciences would tel you, and that becauſe you had not principles to carry you out in this way, you have not ſpirits ſutable to it; and you judging of others, by that you feel in your ſelves, this makes you to think the different ways of Gods ſervants is onely from pride and humorous ſingularity; yea, and they themſelves know, that there was a time indeed, wherein if they ſhould have done as now they do, it would have been no other in them, then that you now accuſe them of; namely, when their ſpirits were as other mens ſpirits are; but now they know they have other principles, other qualifications of ſpirit then formerly they had. But ſurely, you doe not think indeed, that their different lives do come from proud and humorous

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ſingularity; for if you did, why did your conſciences ſo wel approve of them, when you did lie on your ſick-beds? when you apprehended your ſelves going before the great God, then you could wiſh it were with you as it is with them.

But what ſay you? if you thought it were not from this pride, and conceitedneſſe you ſpeak of, then you would think it were well; then you would joyn in juſtifying of them, if you were ſure it were from a choice excellent ſpirit in them.

Wel then, let Gods ſervants rejoyce in this, that they know it is not from pride, that it is not from humour, that they run not into exceſſe of ryot as others do, but from the work of God upon their ſpirits, and this witneſs they have for themſelves, this they have to encourage themſelves in, that if the men of the world did but know their principles, from whence they work, as they know themſelves, even they would juſtifie both them and their ways. But further we muſt know there is a way of God that is real, that tends to life; whatever way it be, this is certain, it muſt be different from the common courſe of the world; and if this be not it, in which Gods people do walk, tel us what is that way, and we will walk in it. The Scripture tels us, the way to life is narrow, and that few walk in it; and the other way is broad that tends to death; we cannot therefore but fear when we ſee the mark of

a way that leads to death. Christs flock is but a little flock, *Luke* 12. 32. Fear not little flock: there are two dimunitives in the original, the word translated, *flock* signifies a little flock; but that the exceeding littlenesse of it might appear, Christ addes another word, so the words are, Fear not little flock. And St. *John* 1 *Epist.* 5. *v.* 19. saith, the whole world We are of God, and yet the whole World lies in wickednesse, but we know that we are of God. What a singularity was this in St. *John?* how doth he difference a few odde contemptible people from the whole world lies in wickednesse, and the world surely is not grown better since; but that you may see, that the way of the godly is not from singularity, or humor, take these Evidences and judge according as conscience shall tel you in truth.

μικρὸν ποίμνιον.

First, Where humour and conceited singularity prevails with men, there is no evennesse, no constancy in their wayes, no proportion of one thing with another in their course; they are singular & humorous in some odd fooliſh things, but in other things where they have as much reason to be singular, they do as others do; but in Gods people you shall see an evennesse, constancy, and proportion in the course of their lives; that which makes them singular in one thing, makes them so in all other of the same nature. They are not as humorous people who have their fits, and take them out of their fits, they are other men; they are different from themselves as

as they are from other men; but where the Spirit of God guides, though there be no more difference from other men, yet there is lesse difference from themselves.

Secondly, Those who do things out of singularity, they care lesse for such things they do out of that principle, when they come to be common, then they did before; But it is not so here in the ways of godlines; the more common they grow, the better they are, the more doth Gods people rejoyce and bless themselves in them, they are the more lovely, and amiable in their eyes.

Thirdly, humorous singular men differ exceedingly one from another; one wil be singular in one thing, and another in another; but Gods people go all the same way, they have the same course with such as they never saw; Observe the spirits and ways of godly men in all places of the world; though their education, their constitution, their employments, their former principles be exceeding different: yet now for the main, they are the same, they savour and relish the same things, they delight in the same way of holines, which evidently shews, they are led, acted by one and the same spirit; though they may differ in some things of lesser moment one from another, yet they differ very little amongst themselves, in things wherein their difference from the world principally lies; in those things for which the world dislikes them and their ways, there is a general agreement

greement in the spirits of all godly men in such things; As in fearing of the least sin as a greater evil then any outward misery; in loving the strictest ways of holinesse; in labouring to keep themselves pure, as much as they can, from the sins of the times, and places where they live, &c. In these and such like things, which are most proper to godlinesse, and for which they are judged singular, there is a general agreement of all the spirits of the godly throughout the World.

Fourthly, proud, conceited singularity acts it self especially in things that are taken notice of by others; if others look not after them, and will not vouchsafe to take notice of them, they quickly grow weary of that they do; and this is the best way to deal with such people, to neglect them: Let them perceive no body thinks them worthy of regarding, of once minding them, and this makes them sooner weary then all the opposing of them that can be: The end of singularity is, that it might be observed; this is the humour of these people, they would fain be taken notice of for something, let it be what it wil be; observance is the thing that feeds this humour; where this is not, it soon grows weary of it self; and hence when these people are alone, when none can observe them, they do but as other men do. But now the special work of godlinesse, wherein Gods people differ from other men,

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in which their ſouls moſt delight, and are moſt fully exerciſed in, it is in ſecret things not ſubject to the view of the World, *The Kings daughter is all glorious within*; if there be a little godlineſſe outwardly, there is much more inward, as where there is a little wickedneſſe without, there is abundance in the heart: Godly men are moſt eminently godly in inward things: The countenance and voice of the Church is moſt ſweet and comely in ſecret places, *Cant. 2. 14. My Dove that art in the holes of the rock, in the ſecret places of the ſtairs, ſhew me thy ſight, let me hear thy voice; for thy voice is ſweet, and thy ſight is comely.* Godly men dare not indeed but be godly before men, for ſo Chriſt commands them, *Let your light ſhine before men, that others may ſee your good works*; but it is one thing to do that which may be ſeen, and another to do it to that end that it may be ſeen, and to make that the higheſt end. If they make their end, that the light may be ſeen, and not that themſelves may bee ſeen, and that their Father in Heaven may be glorified, and not themſelves glorified, it is no other then Chriſt would have. But between God and their own ſouls, there is the chief work of godlineſſe; there the ſouls of *Gods* ſervants do moſt expiate themſelves, there they are moſt themſelves, there is their moſt proper element; wherefore ſurely it is not a humour of ſingularity.

Fifthly, if it were humorous ſingularity,

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it would not bring them ſo much ſweet peace, and heavenly joy when they are upon their ſick-beds, and death beds, and when they have to deal with God in a ſpecial manner; when they are to appear before the great God, to receive the ſentence of their eternal doom; when they are to enter upon eternity, how many then bleſſe God that ever he put into their hearts, to go another way, not according to the common courſe of the world? Though humour and conceitedneſſe may pleaſe, and give content for a while, yet it can never bring ſuch peace and true joy in ſickneſſe and death, and when the ſoul ſees it hath to deal with ſuch an infinite, holy, God, ſuch a dreadful Majeſty; none apprehend the glory and majeſty of God, ſo as the godly do; none underſtand what eternity means ſo as they do; the ſight of theſe things would ſhake men out of an humour: it is not humour that can ſtand before God, and the eternal miſery or happineſſe of the creature rightly apprehended; it is time now to lay aſide humours, and conceits; and yet then when theſe things are moſt clearly, moſt powerfully apprehended by Gods ſervants, even then they are more for the ways of God, in which they differed from the world, then ever they were before; it is now their greateſt grief, that they have no more differed from them then they have, and if they were to begin again, they would differ far more then ever they did.

Sixthly, ſurely it is not humorous conceited ſingu-

singularity, because most men who have enlightned consciences, when they are most serious in their best moods, are of this mind. If you will needs go by multitudes, we dare venture upon this, yea we dare challenge upon this argument; onely with these two Cautions;

1. That the men you bring in, be men of inlightened consciences; for what have we to do with others, who are blind and ignorant? though there were never so many thousands of them, they can add nothing at all to the cause.

Nihil ad nos attinet quid judicent stulti, quid homunculi sentiant. Lact. Divin. In. Ep. c. 1.

2. Let the judgements of men be taken when they are most serious, when they are best able to judge; do not take them when they are in passion, when their fusts are up, but when their spirits are calmed, and in the best temper, when conscience hath the most liberty to speak indeed what it thinks; and of such men, in such times, we shal have the most on our side; and therefore surely it is not a humour of singulatity, that acts them in the way of godliness.

Seventhly, it is not singularity; for we have the Prophets, Apostles, Martyrs, Saints of God before us, clouds of witnesses, thousand thousands of them, and every one of them worth ten thousands of others, as S. *Chrysostome* hath an expression in one of his Sermons, to the people of *Antioch*; it is better to have one precious stone, then to have many half-pennies; so one godly man is better then multitudes of others. And S. *Cyprian* hath the like expression

Chrys. hom. 26. ad pop. Antioch.

Cypr. l: 1- ep. 3. *Non attendas numerum illorum, melior est enim unus timens quam mille filii impii.*

Confitetur se esse apostatam, sed beatum & sanctum, qui fidem diabolo data non servavit.

Pression in one of his Epistles; Do not attend to the number of them says he; for one that fears God, is better then a thousand wicked. It is safe to follow the way of good men, according to that in the *Proverbs*, 2. 20. *Walk thou in the ways of good men, and keep the ways of the righteous.*

Now then, let neither the ways of godliness, or godly men ever be blamed for their singularity, other spirits must needs lead into other ways. It was laid to *Luthers* charge that he was an Apostate, he confesses himself to be one, but a blessed and a holy Apostate, one that hath fallen off from the devil. So we confess, this is singularity, which differences Gods servants from this vile wicked world, in which they live, whereby they live as men of another world, as indeed they are.

Chap. VIII.

Blesse God for making this difference between your spirits, and the vile spirits of the men of the world.

SEing this other spirit is so excellent and blessed, then do you, to whom God hath given other spirits, learn to bless God for them; the mercies of God to mens spirits are the greatest mercies; though your conditions be meaner then others, in other respects, yet if your spirits be raised to an higher excellen-

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cy then others, you have infinite cause to blesse the Lord, as *Paul*, *Blessed be the Lord, which hath blessed us with all spiritual blessings in heavenly things, in Christ.* What though God hath not abounded to you in outward honours, estates, delights, yet if he hath abounded to you in wisdom, holinesse, faith, humility, &c. you have no cause to complain: Where God gives his Spirit in the gifts and graces of it, there he gives all good things; hence whereas Saint *Matthew* says, *Chap.* 7. 11. *How much more shall your Father in heaven give good things to them that ask him?* Saint *Luke* 11. 13. bringing in Christ speaking upon the same occasion, says, *How much more shall your heavenly Father give the Holy Ghost to them that ask him?* as if all one to give his Spirit, and to give all good things: Spiritual blessings make all outward crosses light and easie, as *Proverbs* 18. 14. *The spirit of a man will sustain his infirmities.* Spiritual blessings have this excellency in them, they cause a man to feel no need of many outward things, which others know not how to want; and it is as good to be in such an estate, to have no need of a thing, as to enjoy it when we want it. And further, it is the excellency of spiritual blessings to keep down the body, and to carry the spirit above the body: it was the excellency and glory of the Martyrs, that their spirits were so satisfied with mercies they had, that they so little regarded their bodies, when they suffered grievous torments, as if they had not been their own; Thus *Zozomen* reports

Ephes. 1, 3.

reports of them. Spiritual bleſſings are ſuch as inable men to improve all other bleſſings they enjoy: without theſe, the greateſt of other bleſſings would prove to be the greateſt curſes to us; and yet further: Theſe bleſſings upon our ſpirits, coſt God infinitely more then other bleſſings do. Other bleſſings God can give at a low rate, but theſe coſt the dearest heart blood of his only ſon, and therefore above all let God have the praiſe of theſe. Outward bodily mercies we are unworthy of; but when we conſider of theſe, let us ſay as *David, Pſal. 66. 16. Come and hearken all ye that feare God, I will tel you what he hath done to my ſoul*: There God hath magnified his mercies toward mee inded. You may remember how baſe your ſpirits once were, how blinde, fooliſh, droſſie, ſenſual, and it may be, malicious. This S. *Paul* cals to mind, to ſtir up himſelf and others, to praiſe God for that bleſſed change he had wrought in his, and in their ſpirits, *Tit. 3. 3. For we our ſelves alſo were in times paſt* (ſaith he) *unwiſe, diſobedient, deceived, ſerving divers luſts, living in malicioufneſs and envy; hateful, and hating one another: but when the bountifulneſſe and love of God our Saviour appeared, &c.* But if your ſpirits have not been ſo vile as ſome others, if they have been fair and ingenuous, if you have been of ſweet natures, and tractable diſpoſitions, you have cauſe to bleſs God in ſome reſpects ſo much the more, for the change he hath wrought in them, for his mercy towards you, that you did not reſt in thoſe natural

natural excellencies, and miſtake them for ſaving graces, as many do with much danger to their ſouls: and when you ſee the baſe corrupt ſpirits of other men, as thoſe who have any thing to do in the world, ſhall meet with exceeding vile corrupt ſpirits; not onely in the worſt ſort of men, but in thoſe who ſeem to be fair, in whom a man would never have thought to have met with ſuch baſe workings of ſpirit, that would make a man wonder. Oh Lord, what are the ſpirits of men? Then, I ſay, when you ſee this, bleſſe the Lord, let your ſpirits, and all that is within them bleſs his name, who hath put ſuch difference between your ſpirits and theirs, as you cannot but acknowledge, except you ſhould be exceedingly injurious to the grace of God in you.

CHAP. IX.

Communion and converſe with men of ſuch excellent ſpirits, is a moſt bleſſed thing.

IF the godly be of ſuch excellent ſpirits, then converſe and communion with them is a moſt bleſſed thing; no greater heaven upon earth then this; for here you may ſee the beauty and luſtre of Gods graces ſhining, the brightneſs of which darkens all the beauty and glory of the world to a ſpiritual eye. *Seneca* ſaw ſo much excellency, that mo-

Ipſe aſpectus boni viri delectat.

rality put upon a man, that he ſays, that *the very looks of a good man delights one*: The very ſight of ſuch ſervants of God, who walk cloſe with God, who are careful to keep their ſpirits clear and ſhining, truly it is very delightful, it hath much quickening in it; the uprightneſs, holineſs, ſpiritual enlightnings, that their ſouls have, wil guide them to adviſe for God in ſafe and good ways. The advice of godly men in things concerning God, is much to be prized. It was a good ſpeech of *Shechania* to *Ezra*, *Chapt.* 10. 3. *Now therefore let us make a Covenant with our God, &c. according to the counſel of the Lord, and of thoſe that fear the Commandement of our God.* It was good to follow their counſel. The ſpirits of theſe are ſavory in their diſcourſe, in their duties, in all their carriage; their example exceeding powerful and profitable. The bleſſing of *Abigail* upon *David*, was, *The Lord binde up his ſoul in the bundle of life.* Enjoyment of communion with Gods people, is the binding up of our ſouls in the bundle of life, for every one of them hath life in him. Doctor *Taylor* the Martyr rejoyced that ever he came into priſon, becauſe he came there to have acquaintance with that Angel of God *John Bradford*, as he cals him; if the ſociety of one ſweet heavenly ſpirited-man, be enough to make a priſon chearfull, what a bleſſing then is the enjoyment of communion with many?

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All my delight (ſaith *David*) *is in the Saints, in them that excel in the earth.* It is the bleſſing of the goſpel to come to the ſpirits of juſt men made perfect, *Heb.* 12. 23. When we are amongſt them, we may in the beholding the work of their ſpirits, come to ſee many failings in our own, that we ſaw not before; and ſo be humbled for them, and be put on to ſeek help: We may ſee the ſame graces ſhining in them that we feel in our own hearts, and ſo be ſtrengthened and encouraged in them, and ſtirred up to bleſſe God for them; and the ſutableneſſe between their ſpirits and ours, if ours be right, will cauſe ſuch cloſing and mingling, as from thence there wil ariſe an unſpeakable delight, and incomparable ſweetneſs: No ſociety under Heaven hath that pleaſantneſs and ſweetneſs in it, as the ſociety of the *Saints*; no mens ſpirits cloſe ſo fully one with another, as theirs; no mens ſpirits bound ſo firmly by ſuch indiſſoluble bonds together as theirs; they know the excellency of one anothers ſpirits, ſo as they can freely open themſelves, unboſome their hearts one to another, and venture their lives one upon another: and it is the moſt honourable ſociety in the world; for it is the aſſociation of the moſt excellent and glorious creatures; God himſelf delights to joyn himſelf with them, to be amongſt them: as 2 *Cor.* 6. 16. *I wil dwel among them* (ſaith the Lord) *and walk there, and I will be their God, and they ſhal be my people.* But the words are more ſignificant in the Original ἐνοικήσω ἐν αὐτοῖς.

Gregory Nazianzen ſays of himſelf, and *Baſil*, that one ſoul in a manner was in two bodies, *In Orat. Fun. Baſilii*, The ſame is ſaid of *Minucius Felix*, and *Octavius*.

ginal, they expreſs Gods delight, not only to dwel among them, and walk with them, but to dwel in them, and walk in them. And hence that expreſſion of *Tertullian*, that we made uſe of before in another caſe, is very pertinent for our purpoſe here likewiſe; *When good men meet* (ſaies he) *when godly men are gathered together, this is not to be called a Faction, but a Court.* What place is accounted ſo honourable, and excels in more delights then the Courts of Princes? The ſociety of Gods Saints, communion with Gods people, hath more honour, is filled with more delights then any Court in the World where this is wanting: the ſociety of the wicked, that is unſavory and tedious, becauſe their ſpirits are ſo vile and corrupt, like the ſlime and filth there is congealed when many toads and venemous filthy creatures do joyn together; how abhominable is their breathings together to a gracious ſpirit? how loathſom is the mixture of their ſpirits? *Zach.* 13. 2. we have a promiſe that God will in his due time take away the unclean ſpirit out of the Land, and oh what a bleſſed time will that be! How happy would *Gods* ſervants think themſelves, if they might be delivered from the noiſomneſſe of corrupt unclean ſpirits? Let us keep our ſelves what we can now, from mingling with them; wee ſhall within a while be for ever delivered from them.

CHAP. 10.

CHAP. X.

That all thoſe whoſe ſpirits God hath thus differenced, ſhould improve this mercy, by walking not as other men.

IF God hath been merciſull to you, in giving you another ſpirit; improve this mercy; ſhew in all your waies that you are acted by another ſpirit: let the renewed ſpirit guide you, let the beauty and excellency of it appear: *If we live in the ſpirit, let us walk in the ſpirit,* ſaies the Apoſtle, *Gal.* 5. 25. *The works of the fleſh are manifeſt, Gal.* 5. 19. Why ſhould not the works of the ſpirit be ſo too? *God* hath beautified your ſpirits with his own image, in this he hath honoured you, that you might honour him, in holding forth the beauty and excellency of his image; he hath made you a peculiar people, to that end that you might ſhew forth the vertues of him who hath called you out of darkneſſe into his marvellous light, 1 *Pet.* 2. 9. It is a diſhonour to a Parent or any ſpecial friend, to hang his Picture in ſome dark hole, in ſome obſcure contemptible place; it is expected we ſhould make it conſpicuous, that we ſhould hang it in ſome eminent place, ſo as to manifeſt that we rejoice in it, as an onament to us. It is a great evil to obſcure the graces of *Gods* Spirit, to keep in the work of *God* upon our ſpirits, in which hee hath ſet out the glory of his image, to that end, that he migh

be glorified in us before Men and Angels. Every man delights in the expreſſion of that, wherein he eſteems his excellency to conſiſt, be it Eloquence, Wiſdom, or any Art, wherein he hath attained any eminency; yea, if he accounts his excellency to conſiſt in his riches, in his honour, in his beauty, he loves to make them appear before others; as the Prophet in another caſe, *Eſay* 60. 1. *Ariſe and ſhine, for the light is come, and the glory of the Lord is riſen upon thee.* If God hath ſhined upon your ſpirits by his grace, let your light ſhine before men, that the world may ſee there are men of other ſpirits, who can do ſuch things as they cannot. Oh what beautiful, convincing converſations would men live, if they were onely acted by this renued ſpirit! As it was ſaid of *Steven*, they could not reſiſt the Spirit by which he ſpake; ſo it would be true here, men could not reſiſt that Spirit by which you live. *What do you more then other men?* ſayes Chriſt to his Diſciples, *Mat.* 5. 47. Men of other ſpirits muſt manifeſt in their lives, that they can do more then other men. Let me in the name of the Lord plead with you for more honour and ſervice for the Lord, then he hath from others.

Firſt, your birth is from him, you are born of God in another manner then others are, and therefore it muſt not be with you as it is with others. Men of high birth will not live as other men do. Hence we read of a cuſtome amongſt the Heathen, they were wont to derive the pedegree of their valiant men from

from their gods; to this end, though the thing were not true, yet they beleeving themſelves to be a Divine off-ſpring, they might upon confidence thereof, undertake higher attempts then others, with the more boldneſs: Much higher things ſhould thoſe endeavour after, who are indeed born of God.

Secondly, God hath put forth another manner of power out upon your ſpirits, then upon other men; other men have but a general common influence of Gods power let into their ſpirits: but he hath manifeſted the exceeding greatneſs of his power in you; as *Eph.* 1. 19. obſerve the gradation there; the Apoſtle ſpeaking of the power of God, put forth upon thoſe that do beleeve, expreſſes it it in a ſixfold gradation.

1. It is his power; onely the power of a God could do it.
2. It is the greatneſs of his power.
3. It is the exceeding greatneſs of his power.
4. It is the working of his power.
5. It is the working of his mighty power.
6. It is the ſame power by which he raiſed Chriſt from the dead, and ſet him at his right hand in the Heavens, far above all principality, & power, and might. Now God doth not uſe to put forth great power, but for great purpoſes; he uſes not his extraordinary power for ordinary things: when ſu-

pernatuarl power is put forth, it is, that it might raiſe to ſupernatural operations.

3. Again, *God* doth put other abilities into you, that others have not: that grace with which he hath endued your ſpirits, is a ſpark of his own divine nature; as you have heard, it hath a divine power with it, and a divine activity in it: that is expected from you, that none can do by an inferior power, as by the ſtrength of parts, education, moral principles: if your lives be not beyond the higheſt of thoſe who have none other principles then ſuch to raiſe them, you diſhonour God and his grace, and your holy profeſſion.

Uniuſcujuſq; caſus, tanto majoris eſt criminis, quanto priſignam caderet majoris erat virtutis. Bern. de inter: domo c. 50.

Fourthly, your ſpirits have been made acquainted with more truths; God hath revealed to you the ſecrets of his Counſels, of his Kingdom; he hath ſhown you himſelfe; his Glory, his Majeſty, Soveraignty, Holineſſe; he hath ſhewen you the reality, beauty, excellency, equity of his bleſſed wayes: He hath made known to you the certainty, the infinite conſequence of the things of eternity; the vileneſs, pollution, poyſon, danger of ſin: he hath given you experiences of the things of heaven, the ſweetneſs of his ways, the diſtreſs of conſcience for ſin,

Fifthly, he hath ſeparated you for himſelf, he hath taken you into a near communion unto himſelf; though God is to be feared by all, yet more eſpecially in a higher degree he is to be feared in the aſſem-

aſſembly of his Saints, and to be had in reverence of them that are about him, *Pſalm* 89. 7.

Sixthly, God hath put other dignities upon you, that he hath not put upon other men; he hath made you Citizens of the new *Jeruſalem*, favorites of Heaven, heirs, coheirs with the Lord Jeſus Chriſt. God hath raiſed you above the condition of men; and therefore you muſt not walk as men. The Apoſtle, 1 *Corinth.* 3. 3. blamed the *Corinthians* that they did walk as men, *He that hath redeemed you from the earth*, *Revel.* 4. 3. Therefore you muſt not walk as the men of the earth; God hath not dealt thus with other people, they know not what theſe things mean. Therefore wel may the Lord expect from you other manner of ſervice and honour, then he hath from other men.

Seventhly, more depends upon you then upon others; the weight of many ſervices depends all upon you, which are no ways expected to be performed by others: What ſhall become of Gods name, his glory, the fulfilling his wil in the world, if men whoſe ſpirits are fitted for this ſervice, ſhould not live in a higher way of holineſs, and do more for him then others? God expects great things from you, *Eſay* 63. 8. *I ſaid, ſurely they will not lie*; when others are baſe, unfaithful, and vile in their wayes, yet God rejoyceth in this, that he hath a generation in the world, a choice company of other ſpirits, precious and excellent

excellent ſpirits, and he ſhal have other dealings from them.

Eightly, your ſins go nearer to the heart of God then others: Other men may provoke God to anger, but you grieve his holy Spirit. God took it very ill at *Solomons* hand, that he dealt ill with him after he had appeared twice to him, 1 *Kings* 11. 9. How often hath God appeared to your ſouls? what gracious viſitations have your ſpirits had from him? it is a ſhameful thing indeed for you to fal as other men do: it was an aggravation of the fall of *Saul*, 2 *Sam.* 1. 21. that the ſhield of the mighty was caſt down, the ſhield of *Saul*, as though he had not been anointed with oyl; for you to fall, as though you had not been anointed, as others which have no ſuch oyntment poured upon them, this is a great and ſore evil.

Ninthly, the eyes of many are upon you: the Name of God, the cauſe of God is engaged in you.

Tenthly, you are appointed by *God* to be Judges of other men, 2 *Cor.* 6. 2. *Do you not know that the Saints ſhall judge the world?* yea, verſ. 3. *Know you not that we ſhall judge the Angels? God* wil bring your lives and wayes before all the world to judge the world by; and therefore they had need to be very exact, and to have ſomething in them more then ordinary. It is a ſhameful way of reaſoning, for any man to reaſon for ſin by examples; as if like a Thiefe, he would fain ſcape in the crowd: but much more ſhameful

ful is it, that any godly man should be found to argue for sin this way; for this is an aggravation of sin, not a lessening of it, as if I should say, *God* hath dishonour by such and such, and therefore why may he not have some more by me? Sin is a striking at *God*, and every sinner strikes at him; and thou comest running for thy stroke too. What? Wilt thou also have thy blow at him? And what thou for whom the Lord hath done such great things? as *Cæsar* said to *Brutus*, when in the Senat-house the Senators had wounded him with many sore wounds, and *Brutus* he comes also for his stroke; Whereupon *Cæsar* looks on him, and sayes to him; What? and thou my Son *Brutus* too? Conceive as if thou sawest the Lord looking on thee, and saying thus to thee, when thou ventures upon any sinful way upon the example of others. καὶ σὺ τέκνον.

But in what particulars should we manifest this choiceness of our spirits in ways differing from others?

Answ. In these especially:

1. In self-denial: shew that you can deny your opinions, your desires, your wils; though you have a strong mind to a thing, though you have fit opportunities to enjoy your desires, yet if you see *God* may have more honor any other way, you can freely and readily without disturbance, without vexing yeeld; and do not deceive your selves in this; be easily convinced in particulars, which are for *God* against your selves; the excel-

cellency of a mans spirit is much seen in this. Many conceit an excellency of spirit to be in self-wildnesse, in being passionate, froward and boisterous; Certainly this comes from weaknesse of spirit, no excellency is required for this, every fool can bee thus. But that is excellency to be able to overcome, to rule ones spirit, to have command of ones spirit, to subdue and bring in order passions, and violent stirrings of spirit; this is precious and honourable in the eyes of *God* and *Man*; this is a well tempered spirit indeed, that can be strong, zealous, full of courage, unyeeldable in the cause of *God*, and the *Church*, but meek, quiet, yeeldable, self-deniable in its own cause: those who usually are the most boisterous and passionate for themselves, are themost poorest-spirited men, and the most basely yeelding, when it comes to the cause of *God*.

2. Shew the excellency of your spirits enabling you to do that which others cannot do, by loving your enemies, praying for them, doing them all the good you can; this is the special thing our Saviour commands to his Disciples in that 5. *Matth.* when he would have them do more then others do.

3. Fear the least sin more then the greatest suffering; Morality raises the spirit highest next to Grace; and yet a meer Moral man, accounts it foolishnesse to be so nice as not to yeeld in little things, for the avoiding of great sufferings; but a gracious spirit thinks the least truth of God worthy to be witnessed to, by

It was a brave spirit of *Zwinglius* expressing it self thus, in his 3. Epist. *Quòs non oportet mortes præeligere, quod non supplicium potius ferre, imo inaquam profundum inferni abyssum non intrare, quam contra conscientiam attestari?*

by the losse of his dearest comforts, and suffering the greatest evils; yea, he accounts suffering for small things the most honourable sufferings of all, as testifying the greatest love; as *Davids* Worthies shewed their dearest love to him, in venturing their lives to get him a little water.

4, Prize opportunities of service more then all outward contentments in the world; a gracious heart thinks it honour enough, that God employes it; he is not onely willing to go on in his work, though outward contentments come not in; but increase of service for *God*, he esteems so great a good, as he accounts the want of outward things made up in it; Though I get not so much by that I do as others, yet *I* blesse God I can go on in my work as cherefully as others; for contentment is made up to mee in this that God will imploy me in his service more then others.

5 Make conscience of time; this few doe; few regard the fillings up of their time, their spirits having no excellencey in them, they cannot make use of their time in any worthy imployments for God, to themselves or others; but a man of an excellent spirit knows how to employ himself in things that are excellent, and therefore prizes the time he hath to work in, and is conscientious in the spending of it.

6 Make conscience of thoughts and secret workings of heart; of secret sinnes to avoid them, and secret duties to perform them;

them a man that hath a precious ſpirit, doth nor like to have it runne waſt in extravagant thoughts and affections; the thoughts of his mind are precious, the affections of his heart are precious, as his ſpirit is precious: We let water run waſte, becauſe we put no priceupon it; we think it little worth, and therefore we let it run to no uſe; but if it were ſome precious liquor, ſome precious oyle, compounded of dear ingredients, we would not do ſo, but would be careful to ſave every drop; this is a precious ſpirited man indeed who knows how to lay out his thoughts and his affections at the beſt advantage and will not laviſh them to no purpoſe.

7 Make conſcience of the manner of performing holy duties, as well as of the doing of them, and look after them; what becomes of them when they are done; this is not according to the common ſpirits of the world, who think to put off God with flat, poor and dead ſervices; A gracious ſpirit hath much of the excellency of his ſpirit acting in holy duties, and therefore he doth much minde them, and lookes much after them; but others have little of their ſpirits acting in them, and therefore they are little regarded, little looked after by them.

8 Rejoyce in the good of others though it eclipſes thy light, though it makes thy parts, thy abilities, thy excellencies dimmer in the eys of others; were it not for the eminency of ſome above thee, thy parts perhaps

perhaps would ſhine bright, and be of high eſteem; yet to rejoyce in this from the heart, from the ſoul to bleſs God for his gifts and graces in others, that his Name may be glorified more by others, then I can glorifie it my ſelf; to be able truly to ſay, Though I can do little, yet bleſſed be God, there are ſome who can do more for God then I, and in this I do, and will rejoyce; this is indeed to be able to do much more then others, this ſhews a great eminency of ſpirit: All the parts, gifts, abilities, that any man in the world hath, where this is not, come far ſhort of this excellency; to be able to do this, is more then to be able to excel others in any excellency whatſoever, if this be wanting: if God hath given thee this, he hath given thee that which is a thouſand times more worth then ſtrong parts and abilities, in which thou mighteſt have been far more eminent, then thou now art, or then others are.

9. If thou wilt ſhew the excellency of this ſpirit in ſome choice thing, then labour to keep the heart low in proſperity, and an heavenly chearfulneſs in adverſity; not only contented, but joyful, in a quiet, ſweet delightful frame: In the greateſt difficulties and ſtraits, when you are put upon hard things, go on in your way with what ſtrength you can, without vexing, diſtracting thoughts; let your ſpirits be ſtayed on God, quietly and meekly committing your ſelves and cauſe to him: as the people of God in *Iſaiah* the 26. 8. They profeſſe their wil-

willingness in all quietness to wait upon God, in the ways of his judgements, and they give the reason, because *the desire of their soul is to his Name, and to the remembrance of him.* If in the times of our troubles, the desires of our souls were to *Gods* name, and to the rememberance of him, and not unto our own names, and to the remembrance of our selves, we should not have such sinking, discouraged, disquiet, vexing spirits as we have. The spirits of most men, if any difficult thing befal them, they are presently in a hurry, so disquiet and tumultuous, that all the peace and sweetness of them is lost, and they hinder themselves exceedingly, both in the business they are about, adding much to the difficulty of it, and in all other businesses that concern them. This notes much distemper of spirit, like distempered flesh of a mans body, if it be but toucht with the finger or the least ayre come to it, it presently festers and rankles.

10. Be more careful to know the fountain from whence all your mercies come, & to have a sanctified use of them when you enjoy them, then to have the possession of them, or delight in them: An ordinary spirit looks at nothing, but onely to have the thing it desires, is not solicitous about the fountain from whence they spring, nor careful to attain any sanctified end to which they tend; looks not at them as from God, neither uses them for God; but where all these are, here is the work of a choice precious spirit indeed;

the

the peculiar work of it; this is to do more then others, and thus Gods servants must do, or else they can never have convincing lives. While *Pharaoh* and his Magicians saw, that *Moses* did no more then they could do, they were not convinced; but when *Moses* did that which they could not do, then they acknowledged the finger of God: so it is here; while wicked men see those that are religious, do onely such things as they could do if they would, as going to Sermons, speaking of good things, they are never convinced by them; but when they see them do something which their consciences tel them they cannot do, then they are forced to acknowledg, that there is a real excellency in godliness which they have not, as Christ said once, *If I had not done those things that no man did, they had no sinne*, *John* 15. 24. It aggravated the sin of the Jews, that they did not believe in Christ, notwithstanding he did those works amongst them that no man ever did. So if godly men did manifest the choiceneſſe of their spirits amongst the men of the world, in doing such as none other can do, this if it did not convert them, and bring them in love with Gods waies, it would certainly much aggravate their sin, and increase their condemnation. It is therefore a most shameful thing, that those who make a great shew and profession of godliness, should in their lives be no more equal unto, yea be lower then others who are meerly moral; lower then a *Socrates*, then a *Fabritius*, then o-

thers of the Heathen. How many civil moral men go beyond them who would be taken for godly? they are more meek, and patient, more courteous, more faithful and trusty, more liberal and helpful, more ingenuous and candid. Many servants who would seem godly, are not so obedient, so diligent, so humble and submissive, so conscionable in their work as others whom they judge meerly carnal. So many Wives not behaving themselves with that quietnesse, respectiveneſſe, love and obedience to their husbands, as others, whom they themselves judge to be only civil. In like manner, many husbands, and masters of Families, who profess godlineſs, yet in their houses are more froward, more dogged, more churlish, cruel and bitter to wife and servants then others, whom they esteem only carnal. So many children more stout to their Parents, and Parents more negligent in the care they ought to have of their children then others.

Vt non præstet fides, quod præstitit infidelitas.

What a shame is it, saies S. *Hierom*, that faith should not be able to do that that infidelity hath done? What? not better fruit in the garden, in the Vineyard of the Lord, then in the wilderneſs? What? not better fruit grow upon the tree of life, then upon the root of Nature? where lies the power of godlineſs? If it carries not men beyond these, what is it to live godly in Christ? in the vertue, in the power and life of Christ, if it doth not enable to go beyond others? There needs no such vertue, power, life of Christ Jesus, to enable one

one to do that which others can do. What? is godlineſs but a notion, but a conceit, that it wil not carry men beyond the light of nature?

Chap. XI.

An Exhortation to labour to get this excellent ſpirit.

IT is an uſe of Exhortation; let us labour to get this other ſpirit; Every one deſires to be eminent, to be above others in eſtate, in eſteem, in natural excellencies; if we would fain be eminent, let us labour to be eminent in ſpiritual bleſſings, in getting our ſouls endued with higher ſpiritual excellencies then others have. It is commendable to ſtrive to be as eminent here as eminent here as we can, eſpecially you whom God hath raiſed higher then your brethren in other things; in the Nobility of your Births, the eminency of your places, the greatneſs of your eſtates: Do you labour to be high above others in the excellencies of your ſpirits; that as your birth is other, your places other, your eſtate other then common mens, ſo your ſpirits may be other ſpirits? What an excellent thing is it to have a ſpirit ſutable to ones condition? A great mind becomes a great fortune, ſays *Seneca*. He means greatneſs of mind in the exerciſe of vertue, which only gives a true greatneſſe

Magnus animus magnam fortunam decet.

to the minde. I know this is a powerfull argument with you to make grace lovely and desirable in your eyes, to tell you that it will raise your spirits, that it will put beauty and glory upon them, that it wil adde greatnes andexcellency tothem. The world is much for brave spirits we desire yours may be so; onely misttake not the trueNobleness, the true excellency of spirit; certainly it is in that which may bring you neareſt to God, the higheſt excellency: You can no way be so honourable, as by the raising of your spirits by grace: Wisdome with an inheritance s good; Wisdom with birth and eminency of place is a great blessing; indeed to he rich in goods and rich in goodnesses, is ahappy connexion. You would account it a great disgrace not to have education somewhat sutable to your birth aud quality; what can be said more disshonourable of a man then this, He hath left him indeed a great estate, and is of a great house, but he hath no breeding? what? is a competent measureof knowledge in tongues, and arts, and. other things sutable to your births, and estates, accounted a beauty and ornament to them, and is not grace and godlinesse much more? Doe these adde an excellency to your quality, and put an honour upon your dignities, and will not godlinesse much more? Shall Sea and Land be travelled over with much hazard, soul-hazard, and bodily hazard, with great expence of estate to get knowledge of fashions, and a Gentile behaviou,r becauſe you think they will be Ornaments to your great

Divitiæ non faciunt insignes, nisi quos possunt bonis operibus facere clariores. Lactantius 5. cap. 16.

great eſtates you were born to; and ſhall no labour be undertaken to get godlineſſe, to get your ſpirits raiſed by grace, as an ornament to the greatneſs of your birth, & eminency of your eſtate? How is this to ſlight the very glory of God himſelf, and to contemn the higheſt dignity men or angels are capable of? Are any places ſo fit for wiſdom as the high places of the City? *Prov.* 9. 1, 3. *Wiſdom hath builded her houſe, ſhe hath hewen out her ſeven Pillars, ſhe cryeth upon the higheſt places of the City.* How honourable doth godlineſſe make thoſe, whoſe birth, whoſe place is honourable in the eyes of God, his Saints, bleſſed Angels, and in the conſciences of all? How well doth grace ſuite with the higheſt dignity, as a bright ſhining Diamond in a golden Ring? As the world is drawn more conſpicuous and ful in a large Map, then in a ſmal; ſo the beauty & excellency of grace and godlineſſe, appeares more conſpicuous and glorious in great men and honorable, then in thoſe who are of a meaner rank.

Firſt, you had need of others ſpirits more, need then others for the improvement of thoſe great mercies that you have above others. As ſome fowle that have great wings, yet can flie but little; ſo many men have great eſtates, but not having ſpirits to improve them, they are of little uſe. Know that your eſtates are either mercies or miſeries, bleſſings or curſings to you according as you have hearts to improve

Divites ſunt, non qui divitias habent, ſed qui utuntur illis ad opera juſtitiæ. Lactant. lib. 5 cap. 16.

them; if they be improved for God, as advantages to honour God by, to doe good withall, they are great bleſſings then indeed; and that is as great an argument of the truth of grace, as any to be as earneſt with God for an heart to improve an eſtate, or a place of dignity for God, as rejoyce that you have ſuch an eſtate for your ſelves, or that you are in ſuch an excellent place, whereby you may get honour to your ſelves. When God gives not a more excellent ſpirit then others, as wel as an higher condition then others, an eminent eſtate is made but as fewell for a nouriſher and maintainer of all manner of evill, to afford opportunities for acting of ſin; and is not this the excellency that many account to be in their eſtates, in that it is higher then others, in that they can have their wils, and ſatisfie their luſts more then others?

Secondly, you had need of other ſpirits, for the improving of the large opportunities of ſervice for God and his Church, that you have more then others; theſe are as great bleſſing, as your eſtates, or any dignities you have above others. God betruſts you with much, in giving you ſuch large opportunities of ſervice, for the honour of his great Name. If your birth be high, your eſtates high, aud your ſpirits indued with excellency from on high, how fit then are you to be uſed by God in high and honourable ſervices? Hence the converſion of a great man is of exceeding great conſequence; whereupon Saint *Paul* was ſo loth to loſe the Converſion of the Deputy *Sergius Pauals* who began

began to liſten to preaching; of whom we read, *Acts* 13. *verſe* 7. and ſo on: Therefore when *Elymas* withſtood him in this work, ſeeking to turn away the Deputy from he Faith, the ſpirit of Saint *Paul* roſe againſt him with much indignation; and being filled with the Holy Ghoſt he ſets his eyes on him and ſaid, *O full of all ſubtilty aud all miſchiefe, thou child of the Divel, thou enemy of righteouſneſſe, wilt thou not ceaſe to pervert the right way of the Lord? and now behold the hand of the Lord is upon thee and thou ſhalt be blinde* As if Saint *Paul* ſhould have ſaid, What? will you hinder me in ſuch a great work as this, wherein God may have ſo much honour in the converſion of this Noble man, this man of publick and eminent places? this indeed is to be full of all miſchiefe, to be an enemy of all rightcoutneſſe. Thus you ſee how his ſpirit was ſtirred when he was put in feare of being hindered in ſuch a notable prize as this; as a man when likely to have a great draught, there comes in one and diſturbs him, and is like to hinder him of it. Surely Saint *Paul* ſaw that it was a wonderfull great bleſſing to the Church, to have great men to be brought in to the obedience of the faith, and to be added to it.

And further it is to be obſerved, that God going along with St. *Paul*, and finiſhing the work of the converſion of this great man; that upon this Saint *Paul* had his name given him, being changed from *Saul*, and called *Paulus* from that notable work of the converſion of this *Paulus Sergius*: As many great Captains

amongſt the Heathen were wont to have their names changed upon their ſucceſſe in ſome noble enterpriſe and great victories, as *Scipio Africanus*, he was called *Africanus* from his conqueſt of *Africa*.

3 You who are in high andeminent dignities, you have the earneſt prayers of Gods ſervants in all places, that God would raiſe you up with truly noble, excellent, and gracious ſpirits, that you may be Inſtruments of his glory: How bleſſed you, if God fulfils the prayers of his ſervants upon you! What great pitty is it, that ſuch bleſſed opportunities of ſervice, of honouring God, your ſelves and families as you have, ſhould be loſt for want of ſpirits? Were it not more honourable to you and your houſes to be imployed as publique bleſſings to Church and Commonwealth, to have thouſands of ſouls bleſs you, and bleſs God for you, then for you to go finer then others, to have your Tables better furniſhed then others, to ſport and game more then others, to ſpend more then others?

4 Again, you had need of other ſpirits, for your example is looked at more then others, either in good or evil; as Chriſt ſaid of himſelf in another caſe, *If I be lifted up, I wil draw all men after me*: ſo I may ſay, if godlineſs be lifted up in the examples of great ones, it wil draw all men after it. Whatever evil is ſeen in you, is not only followed by others, but uſed as a plea to maintain and encourage

Tutum eſt peccare auctoribus iſtis.

that

that which is evil in many others. *Charles* the fifth was wont to ſay, that as the Eclipſe of the ſun is a fore-token of great commotion, ſo the errours and overſights of great men, bring with them great preturbations to the places where they live.

5 Their ſin is worſe then others, for it doth more hurt, and therefore their puniſhment wil be greater then others; as their actions are exemplary, ſo wil their puniſhments. Hence that place, *Mich.* 6. 5. *O my people, remember from Shittim unto Gilgal; at Shittim the Lord deſtroyed the Heads of the people. Numb.* 25. 4. The deſtruction of great ones is to be for ever remembred.

6 And yet further, you have need of other ſpirits, becauſe you have temptations greater and ſtronger then others; therefore if you have not the more excellent ſpirits, you are in greater danger then others. The high eſtate of great outward dignity is a very dangerous eſtate, if God gives not an extraordinary ſpirit. There is a notable ſtory of *Pius Quintus* that Pope who excommunicated Queen *Elizabeth*; my Author of the ſtory is a Jeſuite, *Cornelius a lapide*, one highly eſteemed amongſt the Papiſts, and therefore the truth of it is to be the leſſe ſuſpected: the ſtory is this; he ſays that this Pope *Pius Quintus* was wont to ſay of himſelf, that *When I was firſt in religious Orders* (that is, without any further Eccleſiaſtical dignity) *I had a very good hope of the ſalvation of my ſoul; but being made a Cardinal, I began to be much afraid; but now being*

Pope,

Pope, I do even deſpaire. So ſays *Cornelius*, did *Clement* the eight, that followed after him, think of himſelf. Thus by this example we ſee what a dangerous thing it is to be raiſed in outward honour, and yet ſtil the ſpirit to continue baſe and vile.

Cornelius à Lapide in his Comment upon Num. 11.11. *Cum eſſem Religioſus, ſperabam benè de ſalute animæ: Cardinalis factus extimui; pontifex creatus pene deſpero.*

7 Above all, you who are honourable and great in the world, you had need labour to be gracious, becauſe ſin is more unſutable to your condition then to others. It was the complaint of the Church, *Lam.* 4.5. that thoſe who were brought up in ſcarlet, did embrace the dung: How unſutable was this, to have the higeſt places, and the loweſt ſpirits? *Bernard* writing to a noble Virgin, who was godly, he ſays, *that others were cloathed with purple and ſilk, but their conſciences were poor and beggarly; they gliſtered with their Jewels, but were baſe in their manners; but you* (ſays he) *without, are meanly clad, but within ſhine exceeding beautiful, not to humane, but to Divine eyes.* How unſutable was the one, but how comely and ſutable the other? It is reported of *Scipio Africanus*, that when he took new *Carthage*, he took a young Gentlewoman priſoner, who was ſo fair that ſhe raviſhed all mens eyes; this *Scipio* then ſaid, If I were but a common ſoldier, *I* would enjoy this Damſel, but being commander of an Army, *I* wil not meddle with her: and ſo preſerving her entire, reſtored her to her friends. Thus he, though a Heathen, thought wickedneſs too mean for, and unſutable to Greatneſs. Sin is uncomely any where, much more uncome-

Sedes prima vitæ ima, Bern. *Induuntur purpurâ & Byſſo, & ſubinde conſcientia pannoſa jacet; fulgent monilibus, moribus ſordent; è contra tu foris pannoſa, intus ſpecioſa reſplendes divinis aſpectibus, non humanis.* Bern. ep. 113. ad

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ly amongſt Great ones; and grace is comely where ever it is, much more to the Great ones of the earth As *Æneas Sylvius* was wont to ſay concerning learning, *I* may ſay the ſame concering godlineſſe, Popular men ſhould eſtem learning as ſilver, Noble men ſhould account it like Gold, and Princes ſhould prize it like Pearles; Thus if godlineſſe be as ſilver to ordinary men, it is to be accounted as gold and Pearles to you. The ſcriptures compare beauty in a woman without wiſdom, to a Pearle in a ſwines ſnout, *Prov.* 11. 22. as a thing unſuitable. Thus are all outward excellencies where there is not grace.

Sophiam virginem nobilem. Plutarch.

8 And would it not be a grievous thing to you, to ſee poore, inferiour mean men and women to be lifted up to glory, & your ſelves caſt out, an eternall curſe? have not many of them moſt excellent precious ſpirits? do they not do God far more ſervice then you? do they not bring more honour to his Name, then ever you did? Think then with your ſelves, Why ſhould God put thoſe who are of ſuch choice precious ſpirits, unto ſuch a low condition, and raiſe mee to ſuch an high? Is it not becauſe he intends to give me my portion in this life, but reſerves better mercies for them afterwards? It would be very griveous indeed if it ſhould prove ſo.

9 The hopes we have of the continuance of our peace in the happy enjoyment of thoſe precious liberties of the Goſpel, that in ſo great mercy have been continned unto

unto us, depends much upon the work of Gods grace upon your ſouls: if God takes off your ſpirits from common vanities, the pleaſures of the fleſh, from the poor low things of the world, from your own private ends, and cauſes the fear of his great Name to fal upon them, and raiſeth them to the love of, and delight in the great things of godlineſs, to be given up wholly to him, to lift up his great Name, we ſhal then look upon you as the joyful hopes of our ſouls, that God ſtil doth and wil delight in the bleſſing, peace, and proſperity of his people: But if we ſee darkneſs upon your ſpirits, then a diſmal night of darkneſs is upon us. As when we ſee it wax dark in the vallies, we ſay it is towards night; if it begins to be dark upon the hils, it is nigh night; but if it he dark in the skie, it is night indeed: ſo where we ſee the works of darkneſs amongſt the people, it is a ſign that a night is coming; but where we ſee them in thoſe of a higher rank, in the Gentry, it makes us fear that the night is nearer; but if in the Nobility and great men, then it is a diſmal night indeed.

Wherefore be you exhorted in the name of the Lord to labour much that you may have more gracious and holy ſpirits then others, together with your dignities whereby you are lifted up above others. We envy not your honours, we deſire that they may be raiſed higher by grace. Grace may wel ſtand with the enjoyment of all your dignities, yea grace is the only thing that bleſſeth them, and advanceth them. And

And you whose spirits God hath raised above others, in the excellencies of your parts, and many excellent endowments of learning you have, who are men of larger understandings, of higher apprehensions then others, and can look upon ordinary men as low and mean in respect of difference between your parts and theirs: Do you labour yet to raise your spirits higher by grace and godliness, that as you differ from them in natural excellencies, so you may differ from them much more in spiritual and divine? how eminent would you be in grace, if those parts and abilities of learning you have, were sanctified for God? what blessed instruments might you be of glory to God, of comfort and encouragement to his people? but otherwise your parts and gifts are poisoned; a sinful wicked heart wil poison all. It may be said of many, as it was of Pope *Eugenius* the second, he was a man of great Learning, and great Eloquence, with a mixture of great hypocrisie: if it may be thus said of any, He is a man indeed of excellent parts, very learned, of strong abilities, but he hath a corrupt spirit he is a man of a corrupt minde; surely these parts are all poisoned; no marvel then, though such men swel so much by reason of them. Parts unsanctified do exceedingly enlarge mens spirits, to be so much the more capable of spiritual wickedness, more then others of meaner and lower parts can be; your parts wil aggravate all your sins, and increase your damnation: *It* is a lamentable thing that

that ſuch excellent parts and abilities as many have, which might be of ſo great uſe for *God* and his Church, yet that they ſhould vaniſh into froth.

It was the great complaint of one *Robertus Gallus*, a famous man, an oppoſer of the corruptions of thoſe times in which he lived, which was in the 13 Century: He compared the School-Doctors to one having bread and good Wine hanging on both his ſides; yet notwithſtanding, he was gnawing hungerly on a flint-ſtone. Thus they leaving the wholſom food in the *Scriptures*, buſied themſelves with ſubtile queſtions, wherein there was no edification, or comfort to the ſoul; thus their excellent parts did all vaniſh into nothing. Now if it be ſo grievous a thing for parts and learning to be employed about mean and unworthy things: how much more grievous is it when they are imployed againſt God? Oh what great cauſe have we then to pray for theſe men whoſe ſpirits are raiſed by natural parts? and how great cauſe have they themſelves to ſeek God, and to uſe all means that their ſpirits might be likewiſe raiſed by grace, that that great bleſſings of parts and learning might be bleſſed to them, by Gods beſtowing upon them this other ſpirit? Oh conſider what an opprobrious thing it is to you, that God ſhould have more fear, honour, ſervice, from men of lower, far meaner, weaker abilities; That their hearts ſhould cloſe more with the ways of Godlineſs; That their hearts ſhould be more enlarged to

Quam innumerabiles exiſtant & ſemper exti-

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wards God then yours; That they ſhould enjoy more heavenly, ſpiritual communion with God then you, yea ſuch communion with God, as you are altogether acquainted withal; And that at length their ſouls ſhould be ſaved, and for ever bleſſed, when yours ſhal be caſt out as filth, and an everlaſting abhorring from the preſence of the Lord. What a grievous thing wil it be to you, when it ſhal appear, that your parts ſhal ſerve for no other end then to enlarge your ſouls to be more capable of the wrath of God then other men? for be you aſſured, that none are ſo filled with Gods wrath as knowing men.

It was the grievous complaint of St. *Auſtine* in his time; *The unlearned*, ſays he, *riſe up, and take Heaven by force, and we withall our learning, are thruſt down into hell.* It is a ſpeech wel known to Scholars; of how great uſe might it be, if God did ſettle it upon their hearts? And *St. Bernard* hath a ſpeech ſomewhat to the like purpoſe; *Let the wiſe of the world*, ſays he, *who mind high things, and yet feeding upon the earth, let them with their wiſdom go down into hell.* And *Luther* hath a notable ſtory, which may be very uſeful for this purpoſe. It is in his writings upon the fourth Commandement, which he makes the third; it is to ſhew how the holineſs of the ſpirits of mean and unlearned men ſhal confound great men, where there is not the like godlineſſe.

terint qui ſint aut fuerint ſine ulla doctrina boni; ex philoſophis autem perraro fuerit qui aliquid in vita laude dignum fecerit. Lact l. 3. c. 15. & 15. cap. 1.

Nutant plurimi, & maxmè qui literarum aliquid attigerint.

Surgunt indocti & rapiunt cœleum, & nos cum doctrinis noſtris detrudimur in gehennam.

Sinite ſapientes hujus ſæculi alta ſapientes et terram lingentes diſcendere in Inferum. Bern. de vita ſolitaria ad fratres de Monte Dei.

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In the time of the Councel of *Conſtance*, he tels us, There were two Cardinals riding to the Councel, and in their journey they ſaw a Shepheard in the field weeping; one of them pitying him, ſays, that he could not paſs by but he muſt needs go to yonder man, and comfort him; and coming near to him, he asked him why he wept: he was loth to tel him at firſt; but being urged, he told him, ſaying, I looked upon this Toad, conſidered that *I* had never praiſed God as *I* ought, for making me ſuch an excellent creature as a man, comely and reaſonable; *I* have not bleſſed him, that he made not made me ſuch a deformed Toad as this. When the Cardinal heard this, he was ſtruck with it, conſidering that he had received greater mercies then this poor man; and he was ſo ſtruck, as he fell down preſently dead from his Mule; his ſervants lifting him up, and bringing him to the City, he came to life again, and then cried out, Oh Saint *Auſtine*, how truly didſt thou ſay, *The unlearned riſe, and they take heaven, and we with all our learning wallow in fleſh and blood*!

You therefore whom God hath honoured with excellent parts, that you may not be thus confounded another day before the *Lord* and his bleſſed Angels, and Saints, be you reſtleſſe in your ſpirits, til you find God hath added a further beautie to them, even the beauty of holineſſe, the ſanctifying graces of his Holy Spirit, that may make you lovely in his eyes, truly honourable before him, and for

for ever bleſſed of him. Take heed you reſt not either in gifts of learning, or in gifts of morality; the gifts of morality are yet a further ornament to mens ſpirits, but yet they come ſhort of thoſe divine excellencies of ſpirit, that will make it bleſſed for ever.

We read of many, who were very eminent in moral excellencies, and yet altogether ſtrangers from the life of grace. As for example, *Joſephus lib.* 15. *c.* 8. reports of *Herod* the King, that would make one think, he was raiſed to very great moral excellencies: once making a ſpeech to his Army, amongſt other paſſages he hath this; *Perhaps ſome men will ſay, that the greater number of men and means are with the other; but this their ſpeech is unworthy of my followers: for with thoſe with whom Juſtice is, with thoſe alſo God is; and where God is, there neither wants multitude, nor fortitude.*

And *Chap.* 1. he reports of him, that in the time of a famine, he cauſed all his veſſels of gold and ſilver to be melted, to buy corne withal for the relief of the poor. That *Herod* likewiſe which Saint *Luke* ſpeaks of in the 12. *Acts*, 23. who was ſmote by the Angel, and eaten of wormes, yet even this man had many excellent moral gifts: *Joſephus* reports of him, that he was a man of a moſt mild diſpoſition, ready to help thoſe which were in adverſity, free from outward groſſe defilements, and that there was no day paſt him, in which he did not offer Sacifice; and for a teſtimony of his milde and gentle temper,

Joſeph. l. 9. chap. 7.

he tels a notable story of him, that when one *Simon* a Lawyer, in his absence, had scandalized him with many grievous accusations before the people; As that he was a prophane man, and that upon just cause he was forbidden to enter the Temple: When *Herod* was certified of these things, and came to the Theatre, he commanded that this *Simon* should be brought to him, and would have him sit down next to him, and in peaceable and kinde manner he spake thus to him, *Tell me, I prethee, what thing thou seest fault worthy or contrary to the Law in me?* This *Simon* not having any thing to answer, besought him to pardon him; the King grew friends with him, and dismissed him, bestowing gifts on him. What a shame is this example to any Christian? and yet we would all be loth to be in this mans condition. It is reported likewise of *Titus*, whom God made a grievous scourge to the Jews, yet he was so meek, so liberal, so mercifull, of so milde and sweet a nature, that he was usually called the love and delights of mankinde: *If* he had done no good in any day, he would use to say, *I have lost this day. Suetonius* tels of him that he has wont to use this speech, That *none should go away sad from speaking with a Prince.* Excellent things are likewise reported of *Trajan*; he was accounted a pattern of upright dealing, in as much as when a new Emperour was afterwards elected, the people were wont to wish him The good success of *Augustus*, and the uprightnesse of *Trajanus*: and yet the persecution of Christi-

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ans under him was very grievous. *It* is likewise said of *Antonius Philosophus*, that he was of such a sweet temper, that he was never much puft up in prosperity, nor cast down in adversity.

Thus wee see, men may have excellent gifts of morality, and yet all these but as the flowers that grow on brambles, far different from those graces of this other spirit that we speak of, which onely grows upon the Tree of Life: As onely a faire flower may grow out of a stinking root, so many sweet dispositions, and faire actions may be, where there is onely the corrupt root of nature. It is true, learning and morality are lovely, they are pearls highly to be esteemed, they are great blessings of God; but there is a pearl of price that is beyond them al, which the true wise Merchant will labour to get, and will be content to sell all to obtain, as *Math.* 13. 45, 46. And this pearl of price is that, by which this other spirit comes to be so excellent above all that learning and morality, or any common guifts can make it. *It* is said in that place of Saint *Matthew*, That the wise Merchant sought other goodly Pearls; common gifts are to be sought after as things that have much excellency in their kind; but it was that one pearl of great price that he sold all for. *It* is that grace of God in Christ, that raises the spirit above al other excellencies, and is to be prized and sought after above all things whatsoever. And that you may know, that there is a great deal of difference between natural

endowments, moral vertues, and true ſpiritual excellencies; that this other ſpirit is far beyond the excellencies of theſe, take theſe notes of difference.

1. This other ſpirit is a renewed ſpirit; *A new ſpirit will I give you*, ſaith the Lord, in *Ezek.* 11. 19. It doth not ariſe out of principles bred up with us; the Lord makes the ſpirit ſenſible of its natural corruption and weakneſs, and of the Almighty work of his grace upon it. It is made another ſpirit, by a high and ſupernatural work of God upon the ſoul, working a mighty change in it, creating new principles, new habits. Examine what change you have found in your ſpirits; if they be no other then ever have been yea, if the change be only gradual; not eſſentiall; If if be only the raiſing of ſome naturall principles, ſo as to enable you to live in ſomewhat a fairer way then you did; if it be not the work of God breaking your ſpirits in pieces, and making of them anew, if it be not a new creation in you; ſurely then, yet, your ſpirits are void of that true bleſſed excellency, that this other ſpirit hath.

2 This other ſpirit works from God, and for God; it is ſenſible of the need it hath of continual influence from heaven, and it draws vertue and efficacy from God, conveying his grace to the ſoul, through that bleſſed covenant that he hath made with the children of men in Jeſus Chriſt, and receiving thus grace from on high, it is acted up to God himſelf, it looks at God in what it doth, it is carried

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out of love to him with unfained deſires to lift up his great Name. Morall vertues are wrought by that reaſonablenſſe the ſoul ſees in ſuch vertuous actions; and the higheſt pitch they reach to, is the love to that equity which appears in them to a mans reaſon; and therefore the ſpirit of a man that is raiſed no higher then theſe, bleſſeth it ſelf rather then God in the exerciſe of them; it is farre from drawing any vertue from God in a way of coveneant of grace, from denying it ſelf, and returning al the praiſe & honour to God.

Seneca was a man of as brave a ſpirit of Morality, almoſt as ever lived, and yet ſee how far he was from working from God, and for God; obſerve a ſtrange expreſſion of his in one of his Epiſtles: *The cauſe and foundation of a bleſſed life is to truſt ones ſelf, to be confident in ones ſelf, it is a ſhamefull thing to weary God,* ſaith he, *in prayer for it. What needs prayer? Make thy ſelf happy. Its a fooliſh thing to deſire a good minde, when thou mayeſt have it from thy ſelfe: right reaſon is enough to fill up the happineſſe of a man,*

Beatæ vitæ cauſa & firmamentum eſt ſibi fidere; turpe eſt Deos fatigari. Quid votis opus eſt? fac te fœlicem: bonam mentem ſtultum eſt optare, cum poſſis à te impetrare: ratio recta ejus ſummam firmitatem implevit.

3 Where true ſpirituall excellency is, there is a connexion of all ſpirituall excellencies, of all graces, *Epheſ.* 5 9. *The frut of the ſpirit is in all goodneſſe and righteouſneſſe, and truth*; and the reaſon is, becauſe all are united in one root, namely in love to God and holineſſe. The beauty and comelineſſe, that God puts upon the ſpirit in the work of grace, is a perfect beauty and comelineſſe *Ezek.* 16. 14. There is no grace wanting, there is all true ſpiritual

bleſſings *Epheſ.* 1, *bleſſed be God who hath bleſſed us with all ſpirituall bleſſings*; ſo the words are in your books, but in the Original *bleſſing* is in the ſingular number, *with all ſpirituall bleſſing*; there is all, and yet but one bleſſing; to note, that ſpirituall bleſſings are ſo knit together, that they all make up but one bleſſing & therefore where there is one rutly, there none can be wanting; there is ſuch grace as in the growth of it, it ſprings up to eternall life; there is ſuch a perfection as wants onely the ripening, and it would be the ſame with the life in heaven; but where there wants any eſſentiall part, though it be ripened never ſo much, let it grow up never ſo faſt, it will never come to be perfect. Thus if there be any work of grace wanting, if there be any defect in the principle, though that that be there grow up never ſo faſt, yet it would never attain unto eternall life. Therefore in the work of ſanctificaion, where it is true, though it be never ſo weak, yet there is this perfection, that all graces are in it; but where there is onely a ſweet nature, where there is onely ſome morall work upon the ſpirit, there are onely ſome particular excellencies; The moſt Morall man that ever lived, hath had ſome way of evill, that his ſpirit hath run out unto.

4 Where there are true ſpirituall excellencies, there is an impulſe of heart, a ſtrong bent of ſpirit in following after the Lord; there is ſuch a powerfull impreſſion of divine truths upon the ſoul, as preſſes it on with ſtrength in Gods wayes, ſo that it cannot eaſily be hindered

dered, as the Prophet saith *Esay* 8. 11. That the Lord spake to him with a strong hand, that he should not walk in the way of the people; such a spirit hath not onely some desires, and some wishes to that which is good; but goes on bound in the spirit as Saint *Paul* sayes of himself; *The love of Christ constrains him*; there is a power of Godlinesse where it is true. When *Eliah* had cast his Mantle upon *Elisha*, the spirit of *Elisha* was prest to follow him, 1 *Kin.* 19.19.20. so that when *Elisha* desired leave of him to go to his father and mother to take his leave of them, and said that then he would follow him, *Eliah* answers him, What have I done to thee? *Eliah* indeed did nothing in outward appearance to draw him after him; for what was the casting of his Mantle upon him to work such an effect in him? but together with the casting of his Mantle, there went a spirit into *Elisha*, that he could not but follow him: Such a powerfull work is there in the sanctifying graces of Gods Spirit, as with strength to cause the soul to follow him; there is a law of the minde that hath power and command in it, as before there was a law of sin.

But where there are only sweet natures, there men are easily drawn one way, and as easily drawn the other way; they joyn with those that are good in good actions, but their hearts are not so set on that they do, but that they may be easily taken off, and carried another way.

Fifthly, where there are only morall principles, there the soule sees not into, is not sensible of, turns not from the evill of sin, as the

greatest evill; it sees not such evill in it, as to make it subscribe to the righteousnesse of God in all those dreadfull things that are threatned against it, but thinks they are too hard; Surely, God is not so severe a God; God forbid things should be so as those we read of in the Gospel, when Christ spake that Parable concerning those who smote the servants of the Lord of the Vineyard, *Luke* 20. 16. and told them, that the Lord should come and destroy those Husbandmen, and give his Vineyard to others: It is said, When they heard that, they said, God forbid: So many when they hear the dreadfull wrath of God denounced against sin, they say, God forbid; they think indeed, that sin ought not to be commited, but they doe not think it so great an evil as to procure so great miseries, but if their spirits were right, they would apprehend sin as opposite to an infinite good, and so having a kind of infiniteness of evil in it, they would not onely yeeld to the Justice of God revealed, but acknowledge, that there are greater and more fearfull miseries due to it then can be conceived: yea, they would see cause that if God should bring those evils upon them for their sin, that there is infinite equity that they should lay their hands upon their mouths, and take shame to themselves, and acknowledge the Lord to be righteous for ever.

Sixthly,

Sixthly, where there are only natural and moral excellencies, they do not raise the soul to a love of the strictest wayes of God; they think of accurateness and exactness in Gods wayes to be but niceness and to much preciseness; luke-warmness is the only temper sutable to them; they thinke wisdom consists in the remission of godlin ss, not in the improvement of it; and what is beyond their temper, they judge as weakness and folly; and it most needs be that moral men must have such thoughts of the strictness of the waye of God, because that good they have is such as arises from the principles of natural reason, and makes a natural good its end; and therefore all their vertue and goodness must be such as must not stretch nature, but must be subservient to that natural good they frame to themselves. Now the observing of some Rules and Duties of Religion will sute wel with this; and so farre they approve and like wel of Religion: and here they stick, and think any thing that is further then this, is folly, and more then needs. The work of godliness, in the power of it, must needs be distatefull to them, because it seeks to empty a man of himselfe, to cause him to deny himselfe; to fetch all from principles beyond himselfe, and to be a higher good then himselfe is, which is an infinite good; and therefore if it were possible, it would work infinitily towards it, but howsoever wil set on limits to it self.

Seventhly,

Seventhly, where there is only nature or morality, there is no ſenſe of the breathings of Gods Spirit in his Ordinances; the Ordinances are dead and flat things to them: a meer moral man can like well enough of preſenting himſelf in the Ordinances, but he feels no vertue in them, no impreſſion that they work upon him, that abides on his ſpirit after the Ordinances are done: he knows not what it is to enjoy God in them, he knows not what it is to ſtir up himſelfe to take hold on God in the exerciſe of them; thoſe excellencies that he hath, are not drawn out, maintained or encreaſed by ſpiritual objects and duties: but it is otherwiſe where true ſpirituall exellencies are; ſuch a one goes to Ordinances and holy duties with expectation to meet with the Lord there; He can diſcerne & feel the gracious preſence of the Lord; he findes the Spirit of the Lord breathing graciouſly upon his ſpirit, and refreſhing his ſoul with much quickning, and life, and ſweetneſs; he findes his ſpirit drawn out by them, his heart much enlarged, his graces much increaſed in the uſe of them; or if at ſometimes he wants this, then he is ſenſible of the want of it, of that difference that now he feels between that which ſometimes he hath had, and that which now he wants; but the other is ſenſible of no ſuch want, all times are alike with him.

Thus you ſee how you may examin your ſpirits, whether the exellencies of them be natural, whether they be only moral, or true-

ly ſpiritual. By theſe Notes you may ſee, that to be true of your ſelves, that our Saviour ſaid to his Diſciples in another caſe, *You know not what ſpirit you are.* Though God hath given you many excellent bleſſings, beautified you ſpirits with many excellent endowments, which are in themſelves lovely and deſirable; yet he hath not raiſed your ſpirits to that true ſpiritual excellency that he uſeth to raiſe the ſpirits of his people unto, even in this world: There are yet other higher excellencies to be attained to, to be ſought after, without which all the other will vaniſh, and never bring up your ſouls to the enjoyment of God as yours in Chriſt.

But what ſhould be done that we may get another ſpirit? *Queſt.*

Work what you can upon your hearts; what ever truth may further convince you of the difference of ſpirits; that you may be further convinced, that there is indeed a vaſt eſſential difference, and that you may ſee into the evil of your ſpirits, and be ſenſible of the want of this true ſpiritual excellency, and lie down before God dejected, and humbled in the ſight thereof. *Anſw.*

Secondly, be much in the company of the godly. When *Saul* was among the Prophets, the *S*pirit of God came unto him, and he began to propheſie too. *Elijah* told *Eliſha*, that if he were with him when he was taken up, then he ſhould have his ſpirit come upon him; wherefore *Eliſha* kept cloſe to him, and would

would by no meanes leave his company.

By being much in the company of the godly you wil come to see some beames of the excellency of their spirits shin out to you, whereby you will see that your spirits are not like theirs; that they are in happier condition then you, that they are men in a nearer reference to God then you; you will soon discern, that suerly the world is mistaken in ihese men.

Thirdly, frequent the ordinancies of God where the Spirit uses to breath; set your souls before the work of Gods Spirit breaths where it listeth, therefore it must be attended upon in those wayes which it self chuseth. Though your spirits never so dead and polluted, who knows but at length in the attending upon God in his way the Spirit of God may breath upon you the breath of life it? breathed upon as dead polluted spirits as yours, and it hath clensed them, sanctified them, it hath filled them full of spirituall and glorious excellencies.

Fourthly, nourish and make good use of those common works of Gods Spirit you have already; they have much excellencies in them; and if they be not rested in, but improved, they may be very serviceable for the works of Gods grace; butas Christ sayes of the the riches of the world, If you be not faithfull in them, who wil trust yon with the true riches? so if you be not carefull to make use of the common works of Gods spirit, how can it be expected that the Lord should blesse you with further

further mercy this way? Be sure you do not wilfully go against the rules of right reason you are convinced of; do not darken that light of reason that God hath set up in you; do not extinguish those sparks in natural conscience that God hath kindled there; do not dead those principles you have received in your education, and natural conscience you have, to keep in your spirits, that they be not let out to feed upon sinfull delights. With what face can you complain of weakeness, & yet feed your exstempers? There is little hope of such as have exstinguished the light of their common principles, which once they had in an eminent manner; their light of reason once was at least as a fair Candle-light, but now it is like the snuff in a socket, almost drownd and quenched with their filthy lusts. How just with God were it, that these men should be left to die and perish for ever in their filth?

Fifthly, seek earnestly from God to renew, to sanctifie your spirits; it is he that is father of spirits, and the spirit of man is under no other power, but the power of God himselfe; and he hath the command of al, and with him there is abundance of spi it, and he is willing, yea, he hath promised to give his Spirit to them that ask it. *Luke* 11. 13.

But you wil say, How can I pray without the Spirit?

I answer, put thy selfe upon prayer, and who knows but assistance and blessing may come? present thy selt before the Lord, tel him

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him what thou apprehendest of the vilenes adu the filthines of thy spirit; what convictions thou hast of the necessity of the renewing of it, of the excellency thou seest in the spirits of his servants; tell him of those delires thou hast to be blessed with such a spirit: O Lord, thou hast given me many bodily blessings; great blessings of my estate more then others, many excellent gifts; but Lord, there are other mercies my soul wants; O that thou wouldest give me another spirit! As *Caleb*, *Ioshua* 5. 19. gave his daughter *Aohsah* a blessing, namely the *upper springs* and the *nether springs*; so do thou seek of God, that as he hath given thee the blesings of the nether springs, so he may give thee the blessing of the upper; namely that he may blesse thy soul with true spirituall blesings.

Sixthly, be sure thou look up to God in Christ, to seek this mercy in him; look on him as anoynted by the Father with the fulnesse of the Spirit; look to him in whom all the fulnesse of the God-head dwels bodily, that out of his fulnesse spiritual blessings may be conveyed to thee; for otherwise whatsoever thou seekest for of God, and not in this way, thou seekest but in a naturall way.

Seventhly, be careful to observe the beginnings of those special stirrings, of Gods Spirit in thee, those gales that sometimes thou mayest feel, and then put on what possibly thou canst; then follow the work of Gods grace, make much of such beginnings, give up thy self to the power of them; turn the motions

ons of Gods Spirit into purposes, and those purposes into indeavours, and those endeavorus into performances, and seek that those performances may be established. We do not know what we lose, when at any time we lose the stirrings of Gods Spirit in our hearts. Who knows but that thy eternal estate may depend upon those sparks that he is now kindling in thee? It is a grievous wickedness to stifle the childe in the wombe when it is new conceived; and is it not a great wickedness to stifle those blessed motions that are conceived by the work of the Holy Ghost? And for a conclusion of this point let thy spirit be for ever restless, untill thou feeleſt God graciously comming in unto thee; let no mercy satisfie thee, till God gives thee soul mercy, and blesses thee with his choice spiritull blessings, such as are peculiar to those who are good in his eyes.

A GRACIOVS SPIRIT FOLLOWS GOD FULLY.

The Second Part.

Numb, 14. 24.

And hath followed me fully, him will I bring into the land, wherein hee went; and his seed shall possesse it.

CHAP. I.

What it is for a man to follow God fully.

Doctr. 2. THe second Doctrine follows; which is this; It is the high praise of servants that they follow God fully; This is their commendation, that they have their hearts come fully off in the wayes of obedience, to fullfill the good will of the Lord; this is that perfect heart which God so often calls, for in Scripture, and for which so many of Gods servants

are

are commended in the Word; as, *Gen.*17.1. *Walk before me*, saith God to *Abraham*, *and be thou perfect*, *Deut.*18.13. *Thou shalt be perfect with the Lord thy God.* This *Noah* is commended for, *Gen* 6.9. He was a just man, and perfect in his generations: so *Job*, *Chapt.* 1.1. He was perfect and upright. The want of this was the staine and blot upon *Solmon*, 1 *Kin* 11.6. the text there sayes, he went not fully after the Lord, as did *David* his father: This likewise was the stain of the Church of *Sardis*, *Revel.*3.2. *I have not found thy wayes perfect*; the words are, *I have not found thy wayes filled up*; thou hast not filled up thy course in following me; something indeed thou hast done, but thou hast not followed me fully: To have a heart full of goodnesse, as Saint *Paul* testifies of the *Romanes*, *Chapt.* 15.*v*,14 and to have a life full of good works, as, *Acts* 9 33, is witnessed of *Tabitha*. This is the excellency of a godly man, this is the true declaration of the excelencie of that spirit, wherein this doth consist.

τὰ ἔργα πεπληρωμένα.

In this Argument we shall first shew, what it is to follow God fully, or what the frame of the spirit is in the following of the Lord fully.

Secondly, wherein the true excellencie of this lies.

Thirdly, apply it.

For the first, take this Caution premised; When we speak of a fulnesse in following the Lord, we do not mean a legall fulnesse, such a fulnesse wherein there is no want or imper-

imperfection. not to ſinne, is here onely our law, in heaven it ſhall be our reward, But there is a true following of the Lord fully, that is even in this life to be attained unto, an Evangelicall fulnes, and that is the fulneſſe that we are to ſpeake of. The Goſpell requires perfection as well as the Law, though in a different manner: and this is.

Firſt, a fulneſſe of all graces; though not the degree of all graces, yet the truth of every grace: There is no grace wanting, where this Evangelicall fulneſſe is.

Secondly, there is no want, no not of any degree, where n the ſoul reſts; there is ſuch a perfection as the ſoul takes no liberty to it ſelf to faile in any thing.

Thirdly, there are ſincere aimes, as in the ſight of God, to attain to the higheſt perfection, the full meaſure of holineſſe; and.

Fourthly, there is that uprightneſſe of the ſoul, as it doth not only deſire and endeavor to attain, but doth indeed attain to the truth of that I ſhall deliver.

Firſt, the heart is fully ſet and reſolved for God: there is fulneſſe of reſolution: ſo the Septuagint tra: ſlates that place in *Joſhua* 15. *verſ.* 8. where *Caleb* ſpeaks of his following of God fully: they turn it thus, I decreed, I determined to follow him: The heart is fully taken off from ſhiftings, from hankerings after other things, from the engagements that before it had; from diſputings, reaſonings for the wayes of the fleſh; it doth not hang between two, as unſetled, irreſolved, wavering;

ἀφορετίθην.

wavering; but is truly and fully taken off, and the resolutions are fully set upon, and for the wayes of God. Many have some convictions, some stirrings, some makings toward the wayes of God, some approbation of them; thinking with themselves; it were well, if we could doe thus: Surely they are the best men who can doe thus; but still some ingagement holds them fast; they have thoughts flitting up and down; they would and they would not; they could like well, were it not for this thing; this inconvenience and the other trouble would follow; and so they delay and put off and think, it may be they may hereafter doe better; their good desires and incliantions they hope, may serve turn for the present. And thus they stand bafling with God and their own souls: they are as *Seneca* speaks of some alwayes about to live: But this soul who fully follows God, is fully broken off from former ways; the thoughts of it are come to a determinate issue; it is resolved against them whatsoever becomes of it; resolved to listen no more after the reasonings of flesh and blood, as Saint *Paul* sayes of himself, *Gal.* 1.15,16. that after it pleased God to call him by his grace, and to reveal his Son, in him immediately he conferred not with flesh and blood. Many are a great while before they be thus fully taken off; they are as *Agrippa*, *Act.* 26.28. almost perswaded to become Christians; the truths of God do move them, but not throughly perswade them; they strive with them, but

Semper velluri.

They do *suadere*, but not *persuadere*.

do not throughly vanquish them. The Spirit of God leaves some in the very birth, that there is never strength to bring forth; but it is a most blessed thing, when the heart comes off kindely and fully; now it is not so ready to raise objections against the wayes of God, nor to hearken to objections raised by others, as it was before. When the fire is fully kindled, there is little smoak at the first the smoak rises thick, that we can see no fire: The reason of so many arguings & objections of the flesh, is because the heart is not fully taken off. *Tertullian* hath a notable expression to this purpose: *How wise an Arguer*, saies he, *doth the pride of man seem to it selfe, when it is afraid to lose some worldly joyes*! It is the engagement of mans heart to his lust, that makes him think there is any strength in those objections and reasonings, that he hath in his heart against Gods wayes, when the heart is taken off, they vanish of themselves.

Quàm sapiens Argumentatrix sibi videtur à rogatia humana, præsertim cum aliquid de gaudiis seculi metuit amittere! Tertul. de spectac. c. 2.

2 There is a fulnesse of all the faculties of the soul working after God, full apprehensions, full affections; the soul is filled with the will of God, as *Col.* 4 12. *That yee may stand perfect, and full in the will of God*, as the sails filled with the wind; *My soul and all that is within me praise the Lord*, saith *David*. As it is in giving men full possession of a house; they give up the keys of every room; so here the soul gives up every faculty to God; the whole soul opens it self, to receive the Lord and his truth. There is a loving the Lord with al the mind, with all the heart

heart, and with all the soul; there is a spirituall life, quickening every faculty; there is a sanctification throughout every faculty, though no faculty be throughly sanctified.

3 The soul followes God fully, in regard of the true indeavours of it, to put forth what strength it hath in following the Lord; all the faculties work, and it is not satisfied, that they should work remissely, but it would have them work fervently, and powerfully, as *David*, *Psal* 63.8 *My soul follows hard after thee.* there is a panting of the heart, a gasping of the spirit after the Lord; *As the Hart panteth after the water brooks, so panteth my soul after thee O God,* saith *David*, *Ps.* 52 1. *My heart breatheth for the longing it hath unto thy judgement*, *Psal.* 119 20. The spirit boils in fervor while it is serving the Lord, *Rom* 12.11. *Fervent in spirit, serving the Lord. Esay* 26 9. *With my soul*; saith the Prophet, *I have disired thee, and with my spirit within me will I seek thee.* This soul doth not onely love God, with all the mind, and with all the heart, but with all the strength too; there is no strength reserved for any thing else but the Lord.

4 The soul that fully folloxs the Lord, follows him without delay, in the use of all means, and in all the waies of his commandments; the delaying & puting off is an argument of remissenesse. *Davids* soul followed hard after the Lord, as you heard before in the 63. *Psalme*: and this made him seek the Lord early, *Verse* 1. *O God, thou art my God, early will I seek thee*, saith he, the present

time is the fulneſſe of time with ſuch a ſoul. We read of *Haman*, *Eſter* 3.5. that he was full of wrath, and hence he procures, that the Poſts ſhould be haſtened about his work in deſtorying the Jews *Verſe* 15. And it ſets upon all means, what way ſoever it may be brought near to God, either by ordinary means, or elſe by extraordinary; uſeth all ordinances conſcionably in their ſeaſon, will abſtain from all occaſions of evill, avoids all hinderances, in that which is good; if he knows any thing may further him in the bringing of his heart nearer to God, he readily and thankfully embraces it, and makes uſe of it; he uſeth all means, and yet reſteth not in any means.

πάντα θελήματα.

5. Again, a ſoul that follows God fully, follows him in all the wayes of his Commandements, as the Lord ſaith of *David*, *Acts* 13.22. *That he had found a man that would fulfill all his will*; in the Originall, the word is in the plurall number; *That would fulfill all his wils.* There are many reaſons that many give, why *David* was called, *A man after Gods own heart*: Some think, becauſe he was ſo broken a hearted man: Others, be he had ſuch a thankfull heart; but this Scripture reſolves us, for God ſayes, *That he had found a man after his own heart*, and gives that reaſon of it, becauſe he would *fulfill all his wils*. This ſoul deſires to fulfil all righteouſneſſe, as Chriſt ſaith of himſelf, *It became him to fulfill all righteouſnes.* It deſires to yeeld obedience to God, and *to be holy in all*

manner

manner of converſation, as the Apoſtle ſpeaks in 1 *Pet.* 1. 15 *Then ſhall not I be aſhamed*, ſaith *David*, *when I have reſpect unto all thy Commandements*, *Pſal.* 119. 6. We have a notable place for this univerſality of obedience in the 1 *Coloſſ.* 9, 10, 11. *We pray*, ſaith the Apoſtle, *that ye might be fulfiled in all knowledge of his will in all wiſedome, that yee might walke, worthy of the Lord, and pleaſe him in all things, being fruitful in all good works, ſtrengthened with all might, through his glorious power, to all patience*: there are ſix *alls* together in this Scripture. A heart that is fully for God, is for all Gods wayes, in all things; it is not willing to balk any way of God. *Zachariah* and *Elizabeth* were two choyce ſpirits indeed, and this was their honour, that they walk with God in all the Commandements, and Ordinances of the Lord blameleſs, *Luke* 1. 6.

1. It is willing to follow the Lord in difficult duties, when it muſt put the fleſh to it, in duties that require paines, much labour, that cannot be done without ſome hard things attending on them. God hath ſome hard pieces of ſervices to put his people upon, to try the uprightneſſe of their hearts, the ſincerity and power of their loves to him in; and God takes it exceeding well when they will follow him in ſuch duties; as that hard piece of ſervice he put *Abraham* upon, in offering his ſonne, when *Abraham* was willing to follow him in that, *Now*, ſaith he, *I know thou loveſt me*: It is nothing

to follow God in such duties, as will so suit with us, wherein we need put our selves to no trouble; many are well content with such duties, and seem to yeeld to God in them; but goe beyond those and put them upon further, and they stirre not; but as the rusty hand of a Dial, if you come at that time of the day, wherin the hour falls out the same, at which the hand stands, it seems to go right but if you passe that time, the hand stands yet still, it goes no further than it did, and so shews the Diall not to be good: So there, when it fals out so, that a duty is enjoyned, which is sutable to a mans minde, and ends, he wil readily yield to it, & seem as if he made conscience of obiedience to God in it; but if you put him on further, in duties that are not so sutable to him, there he stirs not, because of the difficulty which he sees in them, and in this he shews the falsnes of his heart, that he doth not follow God fully.

2 Again, one that follows God fully, will follow him in discountenanced duties. Some duties are liked well enough of in the world, for reason tels every man, God must have some service; & some generall way of serving of God, all rationall men approve of; and if God would require a man to follow him, in no other duties but these, it were fine; but there are some others that will make him to bee observed; some, in which if he follows the Lord he shall be reckoned amongst such kind of men, of whose number he doth not like to be accounted one; he knows they

they are discountenanced, and despised, and this he cannot bear, and therefore those are duties he hath no mind unto, and then thinketh with himself, Why may not my obedience in other things serve the turn?

3 And yet farther, one that is willing to follow God fully in all duties, he wil follow him in those where he sees no reason but the bare command of God; it is enough to him, that they are commanded of God; it is not for the Lord to give account of his ways, to his creatures; it is enough for us, that he bids us follow him; absolute obedience is that which is our dutie; there is alwayes reason enough in *Gods* will; but whether we see it, or see it not, if we can but see the Commandment, it is enough for us; we take too much upon us, to dispute about the reason of things with *God*, we must not be Judges of the Law, but doers of it. *Saul* could see no reason, why he might not spare the best of the cattell, especially when he did it to keep them for sacrifice, but it cost him his Kingdome, God rejected him for it, and told him, *Obedience was better than Sacrifice. Luther* saith, *He had rather obey than work miracles.* And *Cassianus* reports of one *Johannes Abbus*, who when he was young was willing for a whole yeare together, to fetch water every day neare two miles to water a dry stick, because he was commanded so to doe; he thought it reason enough to doe things unreasonable, to shew his obedience unto man, whose will is many times unreasonable; how much more reason is

Audaciam existimo de bono divini præcepti disputare nec quia bonum est auscultare debemus, sed quia Deus præcepit. Tertul. de pœnit.

Mallem obedire quam miracula facere.

Cassianus l. 4. cap. 24.

is there then, that we should shew our obedience to God, in duties, where through our weakness we cannot see the reason, when we may be sure that there is alwaies reason enough, if we were able to see it?

Fourthly, and yet further, the soul that is willing to follow God in all duties, will follow him in Commandements that are accounted little Commandements: God expects faithfulness in little things; God prizes every tittle of his Law more worth than heaven and earth, howsoever we may slight many things in it, and think them too small to put any great bond upon us. Christ saith that heaven and earth shall pass away, but not one jot or tittle of his Word. As if he should say, If heaven and earth were in one ballance, and any jot or tittle of my Word in another, and if one of them must needs perish, I had rather that heaven and earth should perish, than that one jot or tittle of my Word should faile: The Authority of Heaven puts weight on things that are never so little in themselves. If mans authority do this, how much more divine? Man cannot bear disobedience in little things; though the things be very small in themselves, yet if commanded by Authority, it is justly expected that they should be regarded. Shall mans authority make small things to be accounted great, and shall Gods authority do nothing? Obedience in small things is due to Magistrates much more to God: *Give to*

Cæsar

Cæsar the things that are Cæsars, and to God the things that are Gods, Matt. 22.21. It is obſerveable in that place, the Article is twice repeated in the Greek Text, when he ſpeakes of God, more than when he ſpeakes of *Cæsar*: ſhewing, that our eſpeciall care ſhould be to give God his due.

Τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

Fifthly and laſtly, not to inſtance in more particulars, the Soul that followes God fully in all duties, is willing to follow him in duties wherein it muſt goe alone: it is willing to follow God in ſolitary paths. Many men, were it that they might have company in the way in following the Lord, would be content; but to go all alone in ſuch ſolitary wayes, wherein they can ſee none go before them, wherein they can have none along with them, few or none are like to follow after them; this is tedious. But a childe of God thinkes he hath enough, in that he hath God with him, that he walkes along with God; this is company enough, let the way be what it will be: as *David, Pſal.* 23.4. *Though I walke through the valley of the ſhadow of death, yet thou art with me.* God promiſes that he will go before his people; that is enough, though there be none elſe. It is true, company in Gods wayes is delightful, & it is a ſad thing that there is ſo little a tract in Gods paths. It was the complaint of Gods people, *Lam.*1.4. that the wayes of *Sion* did mourne, becauſe none came in them. But if company cannot be had, it is enough, we have the Lord, 2 *Tim.* 4.16. *At*

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my first answer, saith Saint *Paul no man stood with me, but all forsook me, notwithstanding the Lord stood with me.* *Elijah* thought he was left alone, he could see no man, go that way he did; yet he continues in his fervour and zeal, *following the Lord.* Indeed we should rather follow the Lord, because we see so few follow him: What? shall he have none to follow him? as Christ said to his Disciples when many forsook him, *Will you also forsake me?*

Thus you see by these several instances in difficult duties, in discountenanced duties, in duties wherein we can see no reason but a bare command, in duties that seem to be small, and in duties wherein if we *follow God*, we must *follow him alone:* That soul that *follows God fully*, will *follow him* in these, and so by the same reason in all other duties that God shall require to *follow him in*: And this is that *Precious Choice Spirit* we spake of before, which shews it in this, that it is thus *willing to follow God fully.* You know it is required of us to be perfect, as God himself is perfect, to be holy as God is holy; yea, this the *Gospel* requires of us; but how can that be? Yes, thus; Gods perfection and holiness is made known to us in his *Will*, in his *Commandments*; now look how large they are set forth to us in these, so large must our obedience be: though we cannot attain to the degree, yet our hearts must inlarge themselves to the things, to what ever part of Gods Will, God makes known his per-

perfection and holineſs by. Thy Commandment is very broad, ſaith *David*, yet godlineſs enlargeth the heart to every duty it cals for: there is a grace within the ſoul ſutable to every duty the Law requires.

It may be this is indeed, may ſome think, in thoſe who are eminent in Grace, upon whom God hath beſtowed a great meaſure of his Spirit; but is this in every one that hath any truth? Wherefore (for anſwer) let us know, there is this perfection, or elſe there is no truth at all, only remember, I do not ſpeak now of the perfection of degrees; in this conſiſts the right ſtraightneſs of a mans heart. A ſtraight line will touch with another ſtraight line in every point; but a crooked line will not, it toucheth but onely here and there in ſome: ſo ſtraight hearts will joyn with Gods Law in every part, but crooked and perverſe hearts, only in ſome, only ſo farre as may ſerve their own turns. In this conſiſts the true plainneſs of a mans Spirit: you know plain things wil joyn likewiſe in every point one with another, but round and rugged things will not: ſo proud ſwoln hearts and rugged ſpirits, wil not cloſe fully with Gods truths; but where there is plainneſs of Spirit, there is a full cloſing, a a through union. There is a great dangerous miſtake about this point, which yet is a general miſtake; multitudes of people miſcarry everlaſtingly upon this miſtake; they think becauſe we cannot in this life attain to the perfection of holineſs in the degrees, there-

therefore there is no perfection at all necessary, but that they may be saved without it: they think therefore, that if they do some good things, if they obey some Commandments, it is sufficient, though they take liberty to themselves in other things; they find they can yeild in something; yet other things of Gods wil are exceedingly unsutable unto them. Be convinced of your mistake herin; a godly man indeed is weak, and cannot attain to the performance of every part of Gods will, but the frame of his heart is to every part; every part is sutable to his spirit: He esteems all the Precepts of God concerning all things to be right, & he hates every false way. He finds the Law of God, in the latitude of it, Written in his heart; there is no command of God that is not dearer to him than all the world. Mark that place in *Iob, Chap.8.vers 20. God will not cast away the perfect man. neither will he help the evill doers*: The perfect man is opposed to the evill doer, who shall be cast away. If you be not perfect in this sense that hath been spoken of, then you are an evill doer, who must be cast away, how glorious soever many of your actions may seem to be. That place in *Ezek.* 18.*v.*21. that is usually taken for the place of the greatest mercy in all the Scripture, and by many is exceedingly abused; yet see what that requires of men in their repentance; the words are usually taken up thus, *At what time soever a sinner repents him of his sin, I will blot out all his iniquities,*

Psal. 119.128

saith

the Lord. There are not those very words in any place of Scripture, but there are to the like effect, which are in this place of *Ezechiel.* And in no other place is Gods mercy to a sinner, more fully revealed; There is no Text in Scripture comes nearer to that which men ordinarily take up, than that *verse* and the 27, 28. *verses* in the same chapter, and see what of Gods minde we have made known there; the words of the Scripture are thus, *If the wicked will turn from all his sinnes that he hath committed, and keep all my statutes, and doe that which is lawful and right, he shall surely live:* and again. *v.* 28. *Because he considereth, & turns from all his transgressions.* Thus you see, that God in the largest promises of his mercy to those, who have the least measure of grace, he requires the turning from all sins, and the keeping of all his Statues: and this God brings to shew the infinite equity of his ways towards sinners. As it he should say, except this be, no mans conscience in the world but must acknowledge it to be infinitely just and equall, that he should perish everlastingly, if there be any way of wickednesse reserved, if any statute of mine be neglected, if he thinks to have mercy without an universall turning from his sinne, without an universall obedience, his conscience will tell him, that it is an unequall and unreasonable thing, that he should ever expect it. And yet futher, because you think that this universality of obedience should be expected onely from some who are eminent in

grace

grace, who have attained to a great measure of godlines; consider what is required of poore Widows, 1 *Tim.* 5. 10. They must diligently follow every good work.

First, they must not onely have good desires, but good works.

Secondly, they must follow good works.

Thirdly, they must diligently follow them.

Fourthly, they must diligently follow every good work.

And fifthly, they must so follow, as they must be well reported of for it.

Yea, sixthly, they must do all this, or else they must not be received into the Church. Surely then, it is a shame for any man, especially of parts and abilities, to plead weakness, when so much is required of poore women; certainly it is not weaknes, but falsnesse of heart, that is contray to universality of obedience, to the following of the Lord fully in this respect. The Vessel of honour is distinguished from the vessel of dishonour, 2 *Tim* 2. 21. by this Character, that it is one that is sanctified and prepared for every good work. You know what Saint *James* saith, *Chap.* 1. *verse* 26. *if any man seem to be religious, and bridle not his tongue, but deceives his own heart, this mans Religion is in vaine.* It is a heavy censure, that all a mans religion is in vain for one fault, and that but for a fault in the Tongue; and yet this is the censure of the holy Ghost. No question, such.

such men who were guilty herein, would reason thus with themselves, We cannot be perfect in this life, we do performe many duties of religion; and therefore we hope, though we faile in this one thing, that yet we shall doe well enough, God will accept of us. No, saith Saint *Iames*, he deceives his own heart; such a one shall never be accepted. To the like effect is that of our Saviour, *Iohn* 5.44. *How can ye beleeve on me, which receive honor one of another?* This was enough to keep them off for ever from Christ, and yet this was but an inward sinne, no outward grosse crying sinne in the esteeme of the world. Let a man be never so glorious in never so many duties of religion, yet certainly the giving liberty to himself in any one lust, is enough to keep him off for ever from God, from partaking of good in him. As if a Wife be never so officious to her Husband, yeelding to him in never so many things, seeking to give him content in his desire never so many wayes, yet if she entertains any other lover besides himself, it is enough to alienate his spirit from her for ever.

That which God sayes to *Solomon*, 1 *Kings* 9.4, is very observable to our purpose: After *Solomon* had finished that glorious Temple for the honour of the Lord, after he had assembled all the Elders of Israel, all the Heads of the Tribes, the chiefe of the Fathers of the children of Israel, to bring up the Ark of the Lord with all solemnity, to that Temple he had made for it, after he had made such

an excellent prayer before all the people; and when that was done, that he might shew his further respect unto the Lord, he offered to the Lord two and twenty thousand Oxen, and one hundred and twenty thousand Sheep, and in his rejoycing in this great work, he made a great feast to the people seven daies, and to them he added seven daies more, and sent away the people with joyful and glad hearts: Here were great things done in honor to God, yet all this would not serve *Solomons* turn, but *Chap.* 9. 4. after all this, God sayes to him, *If thou wilt walk before me, as David thy Father walked, in integrity of heart and uprightnes, to do according to all that I have commanded thee, then I will establish the Throne of thy Kingdome:* As if he should have said, Do not think to put me off with any thing thou hast done; though the things be great things, yet I expect walking according to all that I have commanded thee, or else all is nothing; And therefore, as before you heard, he was charged by God, *Chap.* 11. 6. that he did not go fully after the Lord: One would have thought those glorious actions that he did, had been enough to have got him the commendation of going fully after God; but we see it would not be: there must be besides these, a walking according to all that God commands, a keeping his Statutes and his Judgements, yea, and that is observable that we have in the 6. *vers.* of this 9 *Chapt.* where God sayes after all this, *That if you*

shall

ſhall at all turn from following me, you, or your children, &c. then will I cut off Iſrael. We muſt take heed of the leaſt failing in our following of the Lord. God threatens *Solomon* after he had done ſo much, that if he did at all turn from following him, he would cut him off. It is not our forwardneſs in ſome good things, it is not our ſerviceableneſs in ſome publick and worthy imployments, that wil ſerve our turns, if we make not conſcience of every duty, of ſecret duties, and conſtantly. God hath ſo connexed the duties of his Law one to another, that if ſo be there be not a conſcionable care to walk according to all, it is accounted as the breach of all, according to that of Saint *James*, *Chapt.* 2.10. *Whoſoever ſhall keep the whole Law and yet offend in one point, is guilty of all*; The bond of all is broken, the authority of all is ſlighted; and that evill diſpoſition that cauſeth a man to venture upon the breach of one, might the breach of others ſerve for his own ends as well as that, it would make him venture upon the breach of any.

To draw to a concluſion of this Argument, let us know, that if the heart be right, it is willing to be caſt into the mould of the Word, to receive whatſoever print the Word will put upon it, to be in whatſoever form the Word will have it: as Metals that are caſt into a mould, they receive the print of the mould, print for print in every part; and this is the heart that doth indeed follow God fully. This is Saint *Pauls* expreſſion,

εἰς ὃν παρεδόθητε τύπον διδαχῆς.

Rom 6 17. *You have obeyed from the heart that forme of doctrine unto which you were delivered*; so the words are in the Originall: The forme of doctrine is compared to the mould, & the sincere obeyers from the heart, are compared to the Metall delivered into this mould, which takes impression from it, in one part as wel as in another. No sincere obedience from the heart, no true following of God fully without this. I have been the larger in this particular, because the mistake is so generall and dangerous.

5 Then doth the heart fully follow after the Lord, when it is indeed willing to search fully into every truth, that yet it doth not fully know, with a readinesse to lie under the power of it. Such a man is not afraid of any truth of God, lest it should put him upon that he hath no mind to, as *Ahab* was afraid to enquire of *Michaiah* what the minde of God was, because he was never wont to prophesie good unto him; but that man who followes the Lord fully, doth alwayes account the word of the Lord to be good to him. as *Mic.*2.7. *Do not my words do good to him that walks uprightly?* He saith to the Lord, as *Elihu*, *Iob* 34.32. *That which I see not, teach thou me: if I have done iniquity, I will do no more.* Lord, that which I know not, do thou teach me, and wherein I have failed, I shal conscionably endeavor to refrom. Oh! let the Word of God be glorified for ever, whatsoever becomes of me; let it come in the ful latitude of it, my soul shal yeeld to it; my heart

heart is prepared to ſubmit to whatſoever truth God ſhall make known to me.

I remember I have read in one of the Epiſtles written to *Oecolampadius*, of a notable expreſſion of one *Baldaſſar*, a Miniſter in *Germany* writing to him; *Let the word of the Lord come, let it come*, ſaith he, *and we will ſubmit to it, if we had many hundred neckes to put under.* This is a degree further than the other; for there are many who dare not go againſt known truths, for then Conſcience would flye in their faces; but there are ſome truths which they are afraid to know, which they are ſecretly willing to put off, leſt they ſhould come to know them, which is an argument that their hearts are not fully after the Lord: when men are not convinced of many truths, not becauſe there is not light enough to convince them, but becauſe they are not willing to be convinced, they ſtrive to keep out the power of the truth from their hearts; they are not willing that ſuch truths that are not for their turnes, ſhould come into their judgements, they ſeek to ſhift them off, when the truth ſtands and pleads for entrance, they ſeek one ſhift or other to put it off withall, *Heb.* 12,25. *See that ye refuſe not him that ſpeaketh.* The words are, *See that yee ſhift not him off that ſpeaketh.* In the propriety of that word, as it is in the Originall, we have thus much ſignified to us: Chriſt in his truths comes to ask entrance, and we muſt take heed that we do not put him off. And if

Veniat, veniat verbum Domini, & ſubmittemus illi, ſexcenta ſi nobis eſſent colla.

Μὴ παραιτήσησθε τὸν λαλοῦντα.

the truth have got into our judgement, we must take heed we do not strive to get conscience off from it; and if conscience hath closed with it, take heed we strive not to get it out of conscience again, and then think it a sufficient plea, to satisfie our selves and others in the actions we do, that now our judgements are better informed; whereas the truth indeed is, our lusts are more satisfied, the corruptions of our hearts are more increased. Oh take heed for ever of labouring to blind our understandings, of withholding the truth in unrighteousnes, of imprisoning it, to keep it from working with power upon our hearts. This distemper of heart is exceedingly opposite to the following of the Lord fully.

6. To follow God fully, is to follow him so, as to be willing to venture the losse of all for him, willing to decline from, and cast off whatsoever comes in the way, though never so dear unto us; to follow him close whatsoever comes in competition with him; when we cannot follow him without parting with much for him, when our following him will cost us the loss of our formerly most dear comforts and contentments; to follow the Lamb whersoever he goes, thorow all afflictions, thorow all straights, knowing that this way, though it be a way of blood, yet it leads to the Throne; To follow Christ to Mount Calvary where he is to suffer, as well as to that Mount that we read of *Isa.* 25. 6. where the

Lord

Lord makes to his people, *A feast of fat things, a feast of wines, a feast of fat things full of marrow.* It is nothing to follow him when our comforts, peace, ease, honour goes along together with him; it cannot then be known whether we follow him or no, or whether it be our own ends that we follow: As when a Serving-man follows two Gentlemen, we know not which of these two he follows til they part, but then you shal see which was his master: So here, when Christ and own ends part one from another, then is the trial which was followed before. We must love the truth, not onely when we can live upon it, when we can get advantage by it, but then also when it must live upon us, when it must have our estates, our peace, our names, our liberties, our lives to live upon, and to be maintained by; we must follow him when we must deny our selves, and take up our Cross, when we must throughly deny our selves; for the word in the Original is a compound, noting more than a single, more than an ordinary self-denial; when we must take up our Cross; not chuse what Cross we are willing to meet with; to think if it were such an affliction that such a man hath, I could bear it, but I know not how to bear this: but it must be our Cross, and willingly took up, and that daily too; We must be willing to follow him through the Wilderness, *Cant.* 8.5. *Who is this that cometh from the Wilderness, leaning on her beloved?* The Wilderness is the troubles and afflictions of the Church,

ἀπαρνησάσθω. Mat. 16. 24. *Abneget, ne nino neget.*

Zach. 13. 9.

Joseph. lib. 18 cap. 4.

she coms through them with her Beloved, resting her selfe upon her Beloved. if the Lord will lead us through the Fire, and through the Water, yet we must follow him there; if he will lead us where fiery Serpents and Scorpions are, yet we must follow him there, *Deut.* 18 15. *Iosephus*, writing of the times of Christ, sayes, There was one Jesus, a wise man in those times, if it be lawfull to call him a Man, for he did divers admirable workes, yet he was condemned to the Crosse; but notwithstanding this, those who followed him from the beginning, did not forbeare to love him because of the ignominy of his death, but followed him still. To follow a crucified Christ, a contemned Christ, to follow him in bloody paths of his sufferings, this is to follow him fully indeed. When one came and told Christ that he would follow him whereseoever he went, *Mat.* 8 19. Jesus saith unto him, *The Foxes have holes, and the birds of the are have nests, but the Son of Man hath not whereon to lay his head.* As if he should have said, You must not expect great matters in following me, but you must be content to suffer hard things. Christ tels the young man that came running to him to know what he should doe for eternal life, that if he would be perfect, he must sell all, and then come and follow him; if he would follow him fully, he must be content to part with all for Christ, to sell all, as the wise Merchant sold all for the Pearle. If there be any thing in the world that you are not willing to part with-

all

all, if any thing that you are not willing to ſuffer, you cannot follow me fully. In this conſiſts the uprightneſſe of heart, to go in a right line to God; whatſoever comes betwenn God and us, yet not to fetch a compaſſe, but to go through it; for if we fetch a compaſſe, the line is not right: We muſt therefore ſtrike through all troubles and hazards we meet withall, ſtill keep our Way, not break the hedge of any Commandement to avoid any peece of foul way. Many think they deſire to follow God, but when they meet with ſome trouble in their way, then they would fetch compaſſe to baulke that, and yet hope to come to God well enough at laſt; they would be loath not to be accounted followers of God: But let ſuch know that this fetching compaſſe, which they think to be their wiſedome, it is the declining from uprightneſſe. Many follow God, as the Dogge follows his Maſter, till he comes by a Carrion, and then he lets Maſter go, and turns aſide to it. Thus many ſeem to be forward in profeſſion of religion, till they meet with ſome opportunity of ſatisfying their luſts, then they leave off and turn aſide to the enjoyment of them. But the heart that fully followes God, is not onely willing to part with any luſt for Chriſt, but it gives up it ſelfe to the diſpoſe of God, to become of his eſtate, credit, libery, comforts, life what God pleaſes; it is not ſolicitous about theſe things; the buſineſſe that it hath to doe, is to follow the Lord; it knows that it is the

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all

all, if any thing that you are not willing to suffer, you cannot follow me fully. In this consists the uprightnesse of heart, to go in a right line to God; whatsoever comes betwenn God and us, yet not to fetch a compasse, but to go through it; for if we fetch a compasse, the line is not right: We must therefore strike through all troubles and hazards we meet withall, still keep our Way, not break the hedge of any Commandement to avoid any peece of foul way. Many think they desire to follow God, but when they meet with some trouble in their way, then they would fetch compasse to baulke that, and yet hope to come to God well enough at last; they would be loath not to be accounted followers of God: But let such know that this fetching compasse, which they think to be their wisedome, it is the declining from uprightnesse. Many follow God, as the Dogge follows his Master, till he comes by a Carrion, and then he lets Master go, and turns aside to it. Thus many seem to be forward in profession of religion, till they meet with some opportunity of satisfying their lusts, then they leave off and turn aside to the enjoyment of them. But the heart that fully followes God, is not onely willing to part with any lust for Christ, but it gives up it selfe to the dispose of God, to become of his estate, credit, libery, comforts, life what God pleases; it is not solicitous about these things; the businesse that it hath to doe, is to follow the Lord; it knows that it is the

the work of the Lord to take care for it about these things, while it is following of him.

It is said of *Amaziah*, 2 *Chron.* 25. 2. That he did that indeed which was right in the sight of the Lord, but not with a perfect heart; he did many good things, but he had not a heart to follow God fully: and this was one Argument of it, which we have, *verse* 9, that he was so solicitous about his money; for when the Man of God came to him, and told him the mind of God that he must not have the Army of Israel to go with him, because he had hired the Army with and hundred Talents, he was very solicitous what he should do for his money; for so he saith, *But what shall we do for the hundred talents which I have given to the Army of Israel?* Whereas if his heart had been right and full in following God, as it should have been, it had been enough for him to have known the command of God, let become of the hundred Talents what they will.

Seventhly, to follow God fully, is to follow him onely, so as to be willing to dedicate, to devote, whatsoever God lets us still enjoy, to God alone: If we have any gifts, any estate, any esteem in the world, all shall be imployed for God alone, all shall be laid out for him. As we must be willing to lose all things for him, when he calls for them (of which before) so we must endeavour to use all things for him, while we do enjoy them. To follow God fully, is to follow him as the highest good, as the onely good, as the All-

sufficient

ſufficient good, as the Fountaine of all good, as the Rule of all good, to follow him ſo, as to follow nothing elſe but God; not onely to follow God chiefly, that is more than to follow any thing elſe, but to follow him only. But how is that? I mean thus; we muſt follow God in our following any thing elſe, we muſt follow all for God, in reference to God, in ſubordination under God, and then we cannot be ſaid to follow the creature, but it is God that is followed in it, As when God is followed in reference and ſubordination to any good in the creature, it is not then God but the Creature that we follow; ſo when the Creature is followed in ſubordination to God, it is God, and not the Creature that is followed. As thus; when *David* was in the dry Wilderneſſe, no queſtion he deſired water; yet, *Pſal.*63.1. *I thirſt after thee, O Lord, in a dry and barren Wilderneſſe, where no water is*: He doth not ſay, I thirſt after water, but after thee; becauſe he ſought all in reference to God; and ſo it was God alone that he thirſted for. When we deſire nothing, when we ſeek after nothing, when we let our hearts to nothing, uſe, enjoy nothing, but in order to God? when all the good, comfort, ſweetneſs, deſirableneſs in any creature is in the reference it hath to God, ſo far as God is in it, as God is honoured, or enjoyed by it; when God alone is lifted up in the heart, in the uſe of every creature, this is to follow God fully. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*; thou

thou shalt follow the Lord thy God, and him onely shalt thou follow. Christ chargeth the Jews, in *John* 5. *verse* 44. that they did not seek the honour that came from God onely; and this was that which kept them off from beleeving: this is enough to keep us off from GOD for ever.

If we would have our heart come up fully to God onely, it is not enough to seek the honor that comes from God, but we must seek the honour that comes from God onely: and this is the true singlenesse of heart which the Scripture speaks of, when it singles out this object, and eyes it alone.

The doublenesse of a mans heart consists not so much in that it is otherwise within, than that it appears outword, but in that it is divided to divers objects; it doth not fixe upon God as the onely object; and as double-minded men have double objects, so they have double motions: as the Planets that are carried in their motion one way by the Heavens, but have besides a private motion of their own, so, many are carried to God by some externall, yea, it may be, internall Motives; but yet they have a private motion of their own another way to other things; God alone is not the Center of their hearts.

Eighthly, the soul then follows God fully, when it carries thorow the work it undertakes, against all discouregemets and hinderances: As a Ship comming with full sail, bears all down before it. It doth not only work,

work, but works thoroughly, works out that it doth. As *Phil.* 2. 12. *Work out your ſalvation*; work till you get the work thorow: This ſoul works after God in his wayes, and that with power; though it findes no good comes in by them for the preſent, though it hath wrought a long time, and yet ſees nothing comming in; yet it murmurs not, it repines not, it repents not of any thing it hath done for God; it complaines not with thoſe Hypocrites, *Eſay* 58. 3. *Wherefore have we faſted, and thou ſeeſt not, and wherefore have we afflicted our ſouls, and thou regardeſt not?* Nor with thoſe in *Malach.* 1. 13. who ſay, *What a wearineſſe is this?* and, chap. 3. 14. who ſay, *It is in vain to ſerve the Lord, and what profit is there that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hoſts?* But this ſoul that follows God fully, makes no ſuch complaints, but goes on ſtill in the way of God: though the fleſh be weary and tired, it goes on ſtill. As *Gideon* and thoſe three hundred men that were with him, *Judges* 8. *v.* 4. though they were faint, yet they went on purſuing; ſo here, though there may be much faintneſſe and weakneſſe, yet the ſoul doth not think of turning back again, but goes on ſtill, purſuing in that way it hath begun; it is glad it hath done any thing for God, and it reſolves ſtill to doe more, how ever God pleaſes to deale with it. Though he may be weary in his following the Lord, yet he is not weary of following the Lord. Many

παλεργάζεσθε.

Many follow the Lord, as a begger follows a man, onely in expectation of Almes, he follows him a furlong or two, begging; but if he sees the man goes still from him, he leaves off, and lets him go: so many wil pray, and heare, and seek after God for a while; but if they feel not that come in, which they did expect, they grow weary, and leave off. Duties that bring present comfort with them; many can be content to be exercised in, but if they finde nothing comming in by them, then their hearts sink in discouragement, they have no heart to do any thing. As it is said of *Ephraim*, *Hos* 10.11. *Ephraim is as an Heifer, that loves to tread out the Corne: Ephraim* loved to tread out the Corn, but not to Plow: The Heifer while it was treading out the Corn, did feed upon the Corn, and so had present delight in that work it did; but the Heifer that plowed, did labour, and spend its strength, but had no refreshment till after the work was doe; Thus it is with many? that work, that hath present refreshment in it, while they are about it they can take content in it; but if they must work and tire the flesh, and yet have no present refreshing, but must continue working a great while, and stay till the accomplishment of the work, before any benefit comes by it, this they like not. But one that follows the Lord fully, resolves to follow him, though he hid himself; as *David*, *Ps* 101.2. *I will behave my self wisely, in a perfect way; Oh when wilt thou come unto me? I will walk within*

within my houſe within a perfect heart. As if *David* ſhould have ſaid, I am reſolved to walk before thee in a perfect way, and yet I have not thy gracious preſence with me; oh when wilt thou come unto me? but ſtil whatſoever becomes of me, I am determined to continue walking within my houſe with a perfect heart. The like place we have, *Pſal.* 119.8. *I will keep thy ſtatutes, oh forſak me not utterly.* As if he ſhould have ſaid, O Lord, thou haſt in ſome degree forſaken me, thou ſeemeſt as if thou wouldeſt forſake me; yet Lord, I am determined that I wil keep thy ſtatutes. Thus the upright heart reſolves, though I ſhould periſh everlaſtingly, yet I will periſh following the Lord; & if I cānot follow him, I wil cry after him, and if I cannot cry after him, I wil look towards him; yea though he appear to be angry, yet wil I follow him: as *Job, Though he kils me, yet will I truſt in him.* Though there be much guiltineſſe upon the ſpirit, ſo that the Devil, and an unbelieving ſullen heart would much diſcourage from following after the Lord; ye ſtill it will not leave off, but it labours to encourage it ſelf, as *Samuel* did the people, 1 *Sam.* 12.20. 21. *Samuel ſaid unto the people, Feare not; ye have done all this wickedneſſe, yet turn not aſide from following the Lord, but ſerve the Lord with all your heart, and turn you not aſide: for then ſhould you go after vain things, which cannot profit nor deliver, for they are vain.* Thus the ſoul that follows the Lord, reaſons with it ſelf; Though it is true I have ſinned,

Cypr. upon that voyce that came from heaven, This is my beloved Son, hear him. *Loquere Magiſter bono, libenter te audio & cum adverſaris mihi, audio te cum iraſceris.*

ſinned, mine iniquities are great, God may juſtly be provoked, and for ever reject me, yet I wil not turn aſide from following him: know there is no good to be got elſewhere: though I be unworthy of mercy, yet God is worthy of honour, and therefore what ever I can doe, I will, that God may have honour, though I periſh; yea, this ſoul though it receives many a repulſe, yet ſtill it will follow. As the woman of *Canaan*, though Chriſt called her Dog, yet ſhe leaves not off; ſhe acknowledgeth her ſelf to be a Dog, yet ſtill ſhe ſeeks. Yea, though God ſeems to go croſs wayes, quite contrary to that the ſoul expected, yet ſtill this ſoul will follow him even in thoſe ways. As when the Lord called *Abraham* to follow him into a land that ſhould flow with milk and honey, *Gen.* 12. 1. *Abraham* was content to leave his own Country, his Fathers houſe, his kindred, and all his friends; and notwithſtanding as ſoon as he came into that Land, he found there was a famine in the land, *Verſ.* 10. ſo that he was forced to get into Egypt, and that with the perill of his life, or elſe he muſt have ſtarved. Fleſh and blood would have murmured much at this, and have ſaid, what? is this that Land that God ſaid he would ſhew me? is this that fruitfull Land for which I muſt leave my Country, and all my freinds? and now as ſoon as I come into it. I am ready to ſtarve in it: and yet *Abraham* followed God ſtill in all the ways he was pleaſed to lead him in. Again, when God promiſed to

multiply

multiply his Seed as the Stars of heaven; yet for twenty years after this, *Sarah* was barren; God seemed to neglect his promise: and after when he had a child, in whom all the Nations of the earth were to be blessed; yet this child *Abraham* must kill: And here God seems to go cross to his Promise, yet *Abraham* follows God still. One who follows God fully indeed, looks up to the goodness of God in himself, & in his Promise; not to it as it appears to sense: he sees more good in the promise, than in all the things in the world; though he sees nothing, though he feeles nothing in himself, nor in any creature for the present; and what work he followes the Lord in, he will not leave imperfect; he will not give over till he sees something come of it: if he followes God for a broken heart, he will pray and meditate, and pray and meditate again, and again, if it were a thousand times, and a thousand times over again, till the work comes to some effect: And so for power over a corruption, and strength in any grace; where there is truth of grace, there will be working like fire that never leaves working till it breaks forth, & gets the victory.

Hence that place of our Saviour: *Matth.* 12,20. where he sayes, he will not quench the smoaking flax, nor break the bruised reed, till he send forth judgement into victory. If we observe the place of the Prophet from whence this is taken, which is *Esay* 42.3. the words are, *He shall bring forth*

judgment unto truth: noting that wheresoever there is truth, there will be victory: Christ will nourish the smoaking flax, that is, the least work of grace, till Judgement, that is, this work of Sanctification be brought into victory, and overcome what oposeth it. If he brings any beginings of grace to truth, the victory is already gotten. It is reported of Master *Bra ford*, that he would never leave off when he was in holy duties, till he found something comming in; as in confession of sinne, till he found his heart melt and break for sinne; in seeking pardon, till he found some quieting of his spirit, in some intimation from God of his love; and so for grace, till he found his heart warmed and quickned. It is an excellent thing indeed, to resolve to follow the Lord in duty howsoever, though nothing should come in by it to our selves: but yet the heart that is right, will never be satisfied in the performance of a duty, til it find some manifestation of Gods presence in it; some work of God put forth upon it by it; it will not rest in duty performed; it is not satisfied in good inclinations, in good desires it hath, nor in gifts it receives, nor in comforts it findes in the creature, nor in enlargements and more inward joyes, but it must have grace, and God, it must have some impression of God upon it, to carry with it as a Seale of that presence of God it did enjoy in the duty: it so strives with the Lord, as it resolvs not to let him go, till it hath got a blessing. It is a very full expressi-

expreſſion that Saint *Bernard* hath to this purpoſe in two or three words; O what a mercy were it continually to enjoy that which he ſaith! *O Lord*, ſayth he, *I never goe away from thee, without thee*: he means he never leaves off duty, till he gets the preſence of God, and ſo carries the Lord along with him. Oh, how often do we go from God without God! We think it enough that we have been before him in holy duties, though indeed we ſtill abide ſtrangers to him, and he to us. How often doth God ſend us empty away from his preſence, which we ſhould account a ſore and grievous affliction? But here is the miſery, we are not ſenſible of this; if we have our deſires in the creature, we are quieted and ſatisfied: whereas if our hearts were fully after the Lord as they ought, when we are before him, we ſhould cry to him, as *Moſes* in another caſe, *Exod.* 33. *Except thy preſence go with me, Lord ſend me not hence*

Nunquam abs te, obſq; te recedo. Bern. Ep. 116.

9. One that followes God fully, is willing to engage and binde himſelf to God, by the moſt full and ſtrong bonds, and engagments that can be; his ſpirit is at the greateſt liberty when he is moſt ſtrongly bound to the Lord. That place in the 2 *Chron.* 15. 12. is very obſervable for this; *Aſa* and his people enter into a covenant to ſeek the Lord God of their Fathers, with all their heart, and with all their ſoul; yet ſo, as whoſoever would not ſeek the Lord God, ſhould be put to death, whether ſmall or

great, man or woman, and they ſware unto the Lord with ſhoutings, and with Trumpets, and with Cornets: But were they not afterwards troubled, that they had tied & bound themſelves? Would they not have thought it better to have been at more liberty? No ſurely, for *verſe* 15 the Text ſayes, That *all Judah rejoyced in the oath*, and this reaſon is given, *Becauſe they had ſworn with all their heart, and ſought him with their whole ſoul.* When any ſeek God with their whole heart, with their whole ſoul, they are not onely willing to engage themſelves to God, but they rejoyce in their engagements. This *Nehemiah* whoſe heart was fully ſet for God, did himſelf, and got the Princes, the Prieſts, Levites, and people, to make a ſure covenant, to write it to ſeale it, *Chap.* 9 38. And as if this were not engagement enough, they further enter into a curſe, and into an oath to walk in Gods Law, to obſerve and do all the Commandements of the Lord, and his Judgements, and his Statutes. Thus *David* diſcovers the fulneſſe of his ſpirit in following after the Lord, in that he not onely promiſes but ſweares he wil keep the righteous Judgements of the Lord, *Pſa.* 119 106. It is a ſigne that mens hearts are not fully taken off from their ſin, when they do not fully come off in the Covenant of the *Lord*. No, may ſome ſay, it is becauſe we often covenant with God, and find we are overcome again, & do break covenant with him, & therfore we are afraid to enter into covenant any more. Is it not

better not to covenant, than not to perform.

I anſwer, It is true, if men covenant, and wilfully neglect, they were better not to covenant at all; but yet when we enter into covenant, we have the teſtimony of our conſciences, that we labour as in the ſight of God, to fulfill our covenants we make, and it is the burthen of our ſoules that we faile in them; then I ſay, that we are ſtill to go on, and engage our ſelves further; our covenants do not aggravate our ſinne; but in time they will help us againſt our ſinne: this is one way that God hath appointed to ſtrengthen us, and therfore we muſt not complaine of weaknes, and yet neglect any way appointed by God, to get ſtrength by.

10 To follow God fully is to abide in all theſe, conſtant to the end of our dayes; that is, we muſt be conſtant in Gods wayes, not think it enough to enter into them by fits and ſtarts, but the wayes of God muſt be our ordinary track, *Prov.*16.17. *The high way of the upright is to depart from evill*; it is his common road, and conſtant courſe: and we muſt continue faithfull before the Lord unto the death. It is the commendation of *Hezechiah*, 2 *Kings*.8.6. *He clave unto the Lord and departed not.* And *David*, *Pſam.*119.112. he ſaith, *He hath inclined his heart to perform Gods Statutes alway*; but as if that expreſſion were not enough to ſignifie his continuance, he addes, *even unto the end.* *Iob* 17 9. *The righteous holds on his way.* A heart that hath given up it ſelf fully to God, doth never for-

ſake him. There is no Apoſtate in the world, but if we could trace him along in his waies, to his very beginning, we might find, that in the entrance of his profeſſion, there was not a full giving up himſelf to God, there was not an abſolute ſurrender made of all that he was, and had, unto the Lord. It may be ſaid of him, as it was of *Amaziah*, *That though he did that which was right in the ſight of the Lord, yet he did it not with a perfect heart.*

There are three reaſons why it muſt needs be, that man which followes God fully, muſt needs follow him conſtantly and for ever.

Firſt, becauſe where ever the Lord brings any to follow him fully, he cauſeth ſuch a perfect breach between ſin and that ſoul, as there is no poſſibility that ever there ſhould be a reconciliation made, that the breach ſhould be made up again. An unſound heart ſo falls out with his ſinne as there is a poſſibility of reconcilement, and therefore when ſuch a one finds trouble in Gods ſervice he is willing to enter into parly again, upon terms of agreement with his ſin: but it is not ſo with a truly godly heart; there is ſuch a breach made, as there is no hope of reconciliation. It was *Achitophels* policie to get *Abſolon* to ſtick to him, ſo as never to leave him. To take away the feare that there might be, leſt *Abſolon* in time might be reconciled to his father, and ſo leave him, therefore he ſought to make ſuch a breach between him and his father, as there ſhould never be any hope

hope of reconciliation, and so he might be the surer to keep constant to him, and the people that joyned with him, and therfore he advised, that *Absolon* should go into his Fathers Concubines upon the house top, in the sight of all the people, 2 *Sam.*16 21,22. It is the wisdome of God, that he may have followers never to leave him, to make such breaches between sinne and their soules at first, so as there may never be hope of peace between them againe, As the Devill when he would draw one to be his for ever, he seekes to make great breaches between God and him, that if he should have ever any thoughts of returning, he may discourage and sinke his spirit with thoughts of despaire, telling him there is no hope of good in returning that way, and therefore it were better for him to continue as he is, as *Ier.* 2.25. *Thou saiest, there is no hope; No, for I have loved strangers, and after them will I goe.* when the Devill gets one who hath been forward in the profession of religion to Apostatize, he labours to make such a breach between him and his former course, as not onely to fall off from it, but to hate it, and to persecute it, and to turn deadly enemy to it, and then both the Devill and wicked men think, they are sure of him for ever: and indeed it is very seldome that ever such a one returnes. Bishop *Latimer* in a Sermon before King *Edward*, tels of one who fell away from the known truth, and after fell to mocking and scorning it, & yet was after

touched in conscience for it; beware of this sin, sayes *Latimer*; for I have known no more but this one man, that ever fell from the truth, and afterwards repented; I have known many fall, but never any but this repent. Now the breach between sin and the Soul in conversion, is as great as between God and the Soul in the Aopstasie: yea, greater: for there is a possibility of reconciliation in the one, but never in the other: and therefore as the one, because of this great breach between God and his soul, doth follow the Devill and his destruction for ever; so the other, because of the breach between sin and the soul, doth follow the Lord, and his salvation for ever: as in the one, the gifts of Gods Spirit are so cast out, as usually they never return again; so in the other, the unclean spirit is so cast out, as it never comes back again.

2. A second Reason why that man that followes the Lord fully, must needs follow him for ever, is, because at the first giving up himself to God, he was content to let go all other holds, and all other hopes in al creature-comforts whatsoever, and so to venture himself upon God, as to be content to be miserable for ever if he find not enough in God to make him happy: he hath so let all other things go, as if he should faile here, he hath no whether to retire, he had reserved no way, no means for to help himself by, if he should miscarry here; he hath laid all the weight of all his comforts, of all his hopes, of all his happinesse upon the Lord; he

he hath no other prop that he doth or can expect any ſupport by, there is a bleſſed neceſſity upon him to follow the Lord for ever, and this neceſſity the ſoul is glad of, and this is the reaſon why God in his firſt bringing a ſoul home to himſelf, uſeth ſo much meanes to take it off from all other things; namely, that it might follow him for ever. As it is reported of *William* the Conquerour, when he came to invade *England*, and had landed his Souldiers, he ſent back his ſhips, that ſo they might have no hope of retreating back again, and ſo they were put upon a neceſſity of fighting it out to the utmoſt. Thus the Lord takes off the ſoul from all its former hopes and props, that it may have no lingrings after any thing but himſelf, but throughly fight the good fight of faith, and with reſolution hold on its courſe to the end. But it is otherwiſe with a falſe unſound heart; though ſuch a one may follow God in many glorious performances, yet it ſecretly reſerves ſomething in caſe of failing here; when it enters upon Gods wayes, it is enlightned ſo farre, as it thinks ſome good may be had here, yea, it hath a taſte, it may be, of much ſweetneſſe in thee wayes, but dares not venture all upon them; he would be glad to have ſomething to retire to, in caſe he ſhould faile here; he reſerves a back doore, that he might turn another way, if this way ſhould prove troubleſome and dangerous; he enters upon Gods waies not without ſuſpitions and jealouſies, that

that possibly he may meet with such inconveniences as may make him to wish he had been more wise, and not put himself in too farre; he sees many others, who being deeply ingaged, and gone on so farre in those waies, wherin they meet with much trouble, many sore & heavy afflictions; and they think they do, or at least may repent themselves, and wish they had not ventured themselves so far, as that now they know not how to go back again; and if they were to begin again, he thinks they would be wiser, and hearken to grave advice for more moderation.

Pilagose non ita commissurus esset, quin quando liberet pedem referre posset.

The King of *Navarre* told *Beza*, he would launch no further into the Sea, then he might be sure to return safe unto the Haven; though he shewed some countenance to Religion, yet he would be sure to save himself. Many think it wisdome not to venture all in one bottome. It was once the speech of a deep Politician, that it was good to follow the truth, but not to follow it too neare at the heeles, lest it dasht out his braines. *Ananias* and *Sapphira* would be Christians, they would joyn with the Apostles, they saw great things were done by them; their possessions must be sold, and the money laid at the Apostles feet; but something must be reserved, in case they should want afterwards, and then repent them they had gone so far, when it should be too late; & this is the very root of Apostasie, but it is otherwise with a sincere heart that followes God fully, in such a one there is a holy kind of desperateness, so

ſo to caſt it ſelf upon God and his wayes, as never to expect any comfort, any good, but there; and therefore this is that it muſt reſt to for ever, and follow after for ever.

3 The ſoul that followes God fully, will follow him for ever, becauſe in the ful following of the Lord, it findes ſo much eaſe, peace, joy, ſatisfaction, as it is for ever ſetled and confirmed in this way: There is never eaſe, ſweetneſs, and full contentment in Gods wayes, untill the heart comes off fully; til then it is diſtracted with jealouſies, feares, doubts, lingrings after ſome other way, many temptations peſtering the ſpirit continually: but when it is fully come off, then it goes on with eaſe, it is ſatisfied, and bleſſeth it ſelf in the way wherin it is; temptations vaniſh, the ſoul is freed from much diſtraction and trouble. As the Ship that is part in the mud, and part in the water, is quattered up and down, and beats up and down, ſo as in a little time it beats it ſelf all in pieces; but if it be taken off from the mud, and be put into the full ſtreame, it goes with eaſe and ſafety. Thus it is with a mans heart: while it ſtickes partly in the mud of the World, or filth of any luſt, and conviction of conſcience ſtrives to raiſe it, but it is not fully taken off, there is nothing but vexation and trouble in that ſoul: but when it is taken off, and gives up it ſelf fully to God in his bleſſed and holy wayes; Oh that ſweet & bleſſed eaſe that now it finds! When a man halts, the way is tedious to him

Tutiores vivimus, ſi totum Deo damus; non autem nos illi ex parte, & nobis ex parte committimus. Aug. de bono perſeverant. c. 6.

him, he is soon weary, and gives over; but when he is sound, the way is easie, he holds on his way to the end: so when there is falsenesse in mens heart, they do but halt in the wayes of God, they quickly find them tedious; but others who are of sound spirits, they finde them delightfull, and goe on with strength, & hold on to the end. The reason that Philosophers give why the heavens are incorruptible, is, because the forme of them is so excellent, as it wholly fils up the utmost capacity of the matter: so the reason of the holding on of the upright heart is, the full satisfaction of it, the filling up the full capacity of it, with contentment and delight in Gods wayes.

Thus have you heard what it is to follow God fully.

Chap. II.

The excellency of this frame of Spirit in four things.

The second thing propounded in the point, was, to shew wherein excellency of such a kinde of frame of Spirit lies; take it in these 4 things. First, this is truly to honour God as a God, except God be honored as infinite, he is not honored as God; now it is the ful following him that onely honours him as infinite; where God is followed and not thus he is followed no other wise

wiſe than a Creature may be followed; this is not therefore to honour him as a God, but rather it is a diſhonour to that infinite Excellency and bleſſedneſſe of his, whereby he is infinitely above all that Creatures are, or that they are any way capable of. The great thing that God aimed at in the creating of the Heavens and Earth, was that he might by Angels and Men, be honoured as a GOD, and therefore that which gives him this, hath true and much excellency in it.

Secondly, this full following of God, doth much honour the work of Grace, and the profeſſion of Godlineſſe; it ſhewes a Reality, Power, Excellency and Beauty in it; it ſhews that it proceeds out of the fulneſſe of Jeſus Chriſt, ſuch as hath high and heavenly principles; when there is power, proportion, and conſtancy in a mans wayes, there muſt needs be much beauty in them; there is a forcing of conviction from the conſciences of evill men by them: this takes away all pretences from men, that they know not how to ſpeak evill of the wayes of godlineſſe; they know not how to oppoſe and perſecute them; when they can ſee no flaw, when, though they watch what they can, yet they can ſee nothing unſutable to their principles. The principles of godlineſſe for the moſt part are acknowledged by the conſciences of the worſt, who have any light in them; and therefore when all a mans wayes are ſutable to theſe, it puts wicked men

men to a ſtand; they know not what to ſay againſt ſuch men, nor againſt their way; but their own thoughts tell them, that ſurely there is ſomething in theſe men, that hath reality, and power, and divine excellency in it, that is from none other but from God himſelf.

Thirdly, this hath ſuch excellency in it, as that God himſelf boaſts of ſuch as theſe are; as they glory in the Lord, bleſſe themſelves in the Lord; ſo the Lord ſeems to glory in them, and to account his name bleſſed by them; as you may ſee how God rejoyces in, and makes his boaſt of *Iob Chap. 1. verſe 8. Haſt thou conſidered my ſervant Iob, that there is none like him in the earth, a perfect and an upright man?* And ſo of *David, I have found a man after mine own heart which ſhall fulfill all my will:* So of thoſe we read in *Rev. 14 Theſe are they which were not defiled*; and again, *Theſe are they which follow the Lambe whitherſoever he goeth*, and again in the ſame verſe, *Theſe were redeemed from among men, being the firſt fruits unto God, and the Lambe, and in their mouth was found no guile.*

Fourthly, this following of the Lord fully, doth ever attain its end; it proſpers in that it works for: in whatſoever thing any ſoul follows the Lord fully, it ſhall be ſure to accompliſh that it aymes at, and to be ſatisfied in that it would have: As *Hoſ. 6. Then ſhall we know, if we follow on to know the Lord:* Thus *David*, in *Pſal. 63.* where his ſoul thirſted

thirsted after God, his flesh longed for him, his soul followed after him; he saith himself in the same *Psalme*, that Gods right hand did now uphold him, and that his soul should be satisfied, as with marrow and fatness; and his mouth should praise the Lord with joyfull lips; and the King shall rejoyce in God.

CHAP. III.

Rebuke to divers sorts, whose spirit are not full in following after the Lord.

IF thus to follow the Lord fully, be so excellent, if this fulness of spirit be such an honour unto Gods people, then justly are those rebuked, whose spirits are not full in following the Lord, who acknowledge the Lord worthy to be followed, but their spirits are sleight and vain, their hearts are straitned in the wayes of the Lord; they doe not fill up this blessed work of following after the Lord; their hearts doe most basely fall, and most miserably vanish in it.

As first, some are convinced, their judgements and consciences are for God, but their lusts carry them violently another way: Oh the miserable torment of these mens spirits, while their consciences draw one way, and their lusts another! it is not so great an evill to have wilde Horses tied to the members of ones body, tearing of them by drawing contrary waies. Second-

Secondly, others rest in their good inclinations, their good desires; they say they would fain do better, and they hope God will accept the will for the deed; they like of Gods wayes, and speak well of good men, and therefore they think their hearts are for God: but these desires and good motions, are but as little buds and sprigs that come out of the roots of Trees, or from the middle of their body, which come to nothing, they never grow up to bear any fruit; these are yet farre from following the Lord fully and savingly; for,

1 Their judements are not yet inlightned not throughly convinced of the poyson & infinite evil there is in sin; of that absolute infinite necessity there is the holy wayes of God; they see not the dreadfull authority of God in every truth; they think it were well if things were amended, it were good if more were done then this; God help us, we have all our infirmities: and though they do not as others do, yet they hope their hearts are good towards God; were it not for some inconveniences they are like to meet withall, they could be content to do more than they do. But what is this, to that mighty work of God upon this spirit, convincing of the infinite necessity, equity, beauty of his blessed wayes? What is this to that sight of Gods infinite, dreadful authority? Those whose hearts the Lord takes off from other things, to work fully after himself, he begins thus with them, in the power-

full

full enlightning, and convincing of their Judgements.

2 These never were made sensible of their inability to have holy desires after God, so as to see any need of any speciall work of the holy Ghost, to raise such desires in their hearts. Those who are not sensible of their inabilty to holy desirs, though they may have many flashes like unto holy desires, yet they are wholly strangers to those desires after God, which are truly holy.

3 These prize not the meanes of grace, they long not after them, they will not labour, they will not be at charge, they will not endure hardship to attain them, they are not conscionable in the use of them, in any power; they use not all means; if one way will not bring their desires to effect, they try not other wayes; they are not solicitous about the successe of means, they look not much after them, but rest themselves in the bare use of them, not examining not searching their hearts, to see what is in them that hinders the blessing, not bemoaning their unprofitableneese under means.

4 Their desires are not strong, unsatiable; other contentments quiet their hearts; Time wears away the strength of their desires, though they be as farre from the enjoyment of the things that were desired, as they were at the first.

5 Their endeavours are not powerful, they are not working constant endeavours; they do not dedicate, devote, give up themselves,

whatever they are, or have, to the seeking after the Lord; their consciences cannot but tell them, that the strength of their hearts, and endeavours, is after other things: *David* in the 119. *Psalm* 48. *v.* saith, *That he would lift up his hands unto Gods Commandements, which he had loved; and he would meditate in his Statutes*: He did not think it enough to have a love to, to have some wishes, and desires, to keep Gods Commandements, but he would lift up his hands to them, he would set himself on work in labouring to obey them; he would meditate, set his mind and thoughts, to plot and contrive, how he might best come to the fulfilling of them, *Psalm* 27. 4. *One thing have I desired, and that will I seek after.* Certainly those sleight, vain desires, and wishes that there are in many peoples hearts, are not the following this blessed God fully, they are but the dallyings, and triflings with God and their own soules; they are so far from bringing them unto God, as they prove to be their destruction: *The desire of the slothfull killeth him, for his hands refuse to labour*, *Prov.* 21. 25.

Grace cannot be had with doing nothing *Nemo casu fit sapiens.* Sen. ep. 77.

Thirdly, others have good resolutions now & then in some good moods; the truths of God come darting in with some power, as they cannot but yeeld to them, and then they are resolved that they will doe better, that it shal not be with them as it hath been; they will set upon a new course of life, things shall be reformed, and their lives shall be changed; but yet these vanish too, they follow

follow not God fully; they are as those in the 5. *Deut* 27. who seemed to have strong resolutions to walk in Gods wayes: *Go thou neare*, say they to *Moses, and heare all that the Lord God shall say, and speake thou unto us all that the Lord our God shall speake unto thee, and we will heare it, and do it.* But as the Lord said there concerning them, *verse* 29. So I may say of these, *Oh that there were such a heart in them*; how farre are they from having yet a heart to follow God fully.

For, 1. Their resolutions are not fruits of their deep Humiliation, for their former neglect of God, and the former sinfulnesse of their wayes; They are onely to procure peace unto themselves for the present, their hearts being stirred by the power of the truth darted in.

2 They arise not from changed principles, from a renewed nature, from out of love to the Lord and his blessed wayes; hence they vanish, and they never bring them up unto the Lord.

Fourthly, others have strong, sudden affections, they feel sometimes some meltings, in sorrow for sin, in hearing the blessed truths of God revealed to them; they feel some sweetnes in the working of truths upon their hearts, they are sensible of some joyes in good things, they have a taste of the powers of the world to come: When they heare Christ preached, or see his body broken, or his blood shed in the Sacrament, they think with themselves; Oh that Jesus Christ should come

from heaven to save such poor wretches as we are, that he should shed his pretious blood, that he should die for such vile sinners yet these are a great way off from following the Lord fully:

For, 1. These affections are sudden and flashing; the truths of God passe by them, leaving a little glimmering behind them, or as water passeth thorow a Conduit, and leaves a dew; but they soak not into the heart, as the water soakes into the earth to make it fruitfull.

2 These are stirred with the pardoning, comforting, saving mercies of God, but not with the humbling, renewing sanctifying mercies: When the Word puts them upon any hard thing to flesh and blood, it is unsavoury to them, their hearts turn from it. If the Word urgeth to strict examination of themselves, if it puts them upon the finding out of the deceits of their spirit, their secret corruptions, and would strain them to higher duties than their principles reach unto, then their spirits fly off; they seek to blesse themselves in that they have already, and think that these things trouble people more than needs, and if GOD should not be mercifull to such who finde such affections, such stirrings of hearts as we do, then Lord what shall become of us?

3 These flashy affections do not arise from spirituall judgement, apprehending the excellencies of spirituall godlinesse, after a

spirituall

ſpirituall manner; their apprehenſions of ſpirituall and heavenly things, are too too carnall and ſenſitive: Hence afterwards when they come to find the good things of the wayes of God to be ſpirituall and heavenly, not ſutable to thoſe apprehenſions they had of them, their hearts are then taken off, as thoſe we read of in the 6. of *Iohn* 34. *verſe*; when Chriſt told them, *That the bread of God is he which commeth down from heaven, and giveth life unto the world*, Oh ſay they, *Lord ever give us this bread?* their hearts were up and exceedingly ſtirred? Wel as if Chriſt ſhould have ſaid, You ſhall have it, *I am the bread of life*; *He that commeth unto me ſhall never hunger, he that beleeveth in me ſhall never thirſt*; as if he ſhould have ſaid; This muſt be done by faith, you muſt feed upon my fleſh by faith, and drink of my blood by faith, but now they having apprehended a ſtrange kind of bread from heaven before, and afterwards, hearing of no other, but comming to Chriſt, and beleeving in Chriſt, they were deceived of their expectations, and ſo were offended, & now their affections fall; for *verſe* 41. they begin to murmure at him, and *verſe* 60. they ſaid, *It was an hard ſaying, who could heare it?* and *verſe* 66. *From that time many of them went back, & walked no more with him.* The like example we find in the *Galatians*: at the firſt they would have pluckt out their eyes for Saint *Paul*, their affections were ſo ſtirred by his Miniſtery, they apprehended

ſome great matters in the meſſage of the Goſpel that Saint *Paul* brought; but afterwards, finding that thoſe great and excellent things that the Goſpel ſpake of, were onely ſpirituall, which their carnall hearts had little skill of, and could not reliſh, their affections were ſoon cooled, and they fell off from Saint *Paul*. Take heed therefore of reſting to theſe fl ıſhy affections; for if you do, when theſe are gone, your hearts will be left in darkneſſe. Many examples are known of ſuch, who have proved to be moſt vile Apoſtates; yet time was wherein they have had many meltings, much ſudden ſtrong Joy, ſo as they have profeſſed, that the joy they have found, hath been ſo great, that if it had continued but a while, they could not have lived but their ſpirits would have expired. A ſolid work of the ſoul proceeding from an humble broken heart, caſting it ſelf upon the faithfulneſſe and freeneſſe of the grace of God in the promiſe, for pardoning and ſanctifying mercy, and there reſting, ſo as willing to venture it ſelf there for ever, though it hath no preſent ſence of joy, yet it is farre more to be prized than the ſtrongeſt of theſe ſudden flaſhes of affection. Theſe flaſhy affections which have not principles to maintain them, are like Conduits in the Citie running with wine at the coronation of princes, or ſome other great triumph, but it will not hold: they are like Land-floods, which ſeem to be a great Sea, but come to nothing in a day or two; As there may be flaſhes of terror,

terror, and yet no true feare of God. The Israelites were terrified when the Law was given, and yet God saith, *Deut* 5. 29. *Oh that there were a heart that they would feare me!* So there may be flashes of joy, desire, sorrow, and yet no true sanctified joy, desire, or sorrow at all. There is much deceit in mens affections: Affections not well principled, not well grounded, soon vanish, time will wear them away. The people of Israel at the giving of the Law, had their affections much stirred, so that one would have thought, they had been engaged unto the Lord for ever; and yet within fourty days their hearts were so taken off from God and his Law, as if God had never made himself known unto them; they cal to *Aaron* to make them gods to go before them, and say to the molten Calfe, *These be thy gods, O Israel, which brought thee out of the Land of Egypt.* Another notable example we have of people whose affections are strong for the present and yet worn away in a little time, in the 13 of *Hosea* 1. *when Ephraim spake, trembling: He exalted himself in Israel, but when he offended in Baal, he died: when Ephraim spake*, that is, when *Ieroboam*, who was of the Tribe of *Ephraim*, declared his purpose to alter the worship of God, the people at first were exceedingly affected with it, and they stood all trembling at such a strange thing as that was, the very thought of it made their hearts to shake, because they knew how jealous a God the Lord was: *But Ie-*

Sanctius in Hosea 13.

roboam exalted himself in Israel, he went on resolutely in his way, and would bring his purpose to effect: Then the people in a little time were brought to offend in *Baal*, and *then they died*, and they became a dead, sottish, heartlesse people, fit to receive or do any thing, though never so vile.

Fifthly, others follow the Lord, but they follow him in a dull, heavy manner: there is no spirit, no heat, no life in their following of him, and therefore they do not follow him fully: They rest themselves in a middle temper, in a luke-warme course, they like well of Religion and profession, but what need men goe so farre, what need they doe so much? As *Pharaoh* said to the Israelites *Exod.* 8.28. *I will let you goe, onely you shall not goe farre away.* The judgement of these men is for a middle way, they are mixed spirited men, like *Ephraim*, *Hosea* 7.8. mixed with the people, as a cake not turned, halfe baked and halfe dough; they go on in an ordinary track of performing the duties of religion without any growth; or any sensiblenesse of the want of growth; they set upon some faire way of religion, which they perswade themselves is enough, and that they mean to hold to; they are content to make use of Christ, and the profession of Religion, so farre as may serve their owne turnes: but to entertain Christ and his truth, as an absolute Lord to rule them, that their spirits cannot beare; in their converse there is no ribaldry, no filthinesse;

filthineſs; ſo there is no warmth, no heat, to refreſh and quicken any gracious ſpirit that hath to deale with them: in all the duties of religion that they have to perform, they take no pains with their hearts to work them to God. *Luther* calls ſuch kind of men, *Cainiſts*, that is, ſuch as *Cain*, who offer to God the work done, but doe not offer themſelves to God, they content themſelves with generall hopes of Gods mercy, upon weak and unexamined grounds; they never trouble themſelves in calling things into queſtion, about their conditions, and their eternall eſtates; they never lay to heart the miſeries of Gods Church; and the publick cauſe of God is not deare unto them: they have not heat enough to cauſe a melting ſpirit, for the diſhonour that God hath by themſelves; much more is that heat wanting, that ſhould keep their hearts melting for that deſhonour which God hath from others.

Cainiſte ſunt offerentes non perſonam, ſed opus perſonæ. Luth. declamat. in Decal.

Now this temper is ſo farre from following the Lord fully, as it is loahſome and abominable to the Lord, ſo loahſome as he threatens to ſpue ſuch out of his mouth.

It is obſervable, that of all the ſeven Churches we read of in the *Revelation*, there is ſome good ſaid, every one is commened for ſomething, only this Church of *Laodicea* excepted, which was a luke-warme Church, and of this there is no good at all ſaid; and yet none of the Churches had

Revel. 3. 16.

had that high esteem of it self, as this had, none of them conceited themselves to be rich, and encreased with goods and to have need of nothing, as this did. No people do so blesse themselves in their way, as luke-warme people do; and yet no people more abominable to God than they. What a dishonour is the luke-warme temper to God, as if God were such a God, as such flat, slight, dead-hearted formall services as are performed by them, were sufficient to honour his holy, great, dreadfull, and infinite Majesty? God pronounceth a curse in *Mal.* 1.14. against those who do not offer the best that possibly they can, in sacrifice to him; and gives this reason of it, *Because my Name is dreadfull, and I am a great King, saith the Lord:* As if he should say, Therefore onely the most high and excellent things that can be performed by the creature, are fit for to be tendred up to me.

This luke-warme temper wrongs Jesus Christ exceedingly, as if there were no other life and vertue in Jesus Christ, than to inable a man to do as they do. What? hath Christ laid down his life, & shed his pretious blood for the renewing of Gods Image in man, and is it nothing but this? If Christ had never come into the World, men might have done as much as this comes to. It is a wrong to the Holy Spirit likewise, for it is the speciall office of the Holy Ghost, for to be a Sanctifier, to frame the heart to God, to quicken the soul with the life of grace and holinesse, and

and is this all it doth? This were a poore work, if there were no more but this. It dishonours holinesse, which is the most glorious thing in the world; the life of God, the Divine Nature; this makes it as if it were nothing, a moral, liveless, dead-hearted, empty thing: this puts holinesse in subjection to humane reason, to carnall wisdome, it must bow to their descretion, to the opinion and wayes of men; and in truth to their base lusts, though it be in a more cleanly way than in others. Be convinced then, that this is not that following the Lord fully, which is the honour of Gods people in his eyes.

Sixthly, some go beyond this dull lukewarm temper, they are very forward in some things, but in other things their hearts stick; they come not off fully in them. *Agrippa* saith of himself, that *Paul* had almost perswaded him; the words are, *Thou perswadest me a little.* The hearts of these men are divided, as it is said of those in *Hos.* 10.2. they will not let go their profession, but will keep their corruption too. As *Camden* reports of *Redwald* King of the East Saxons, the first Prince of his Nation that was baptized, yet in the same Church had one Altar for Christian religion, and another for sacrifices unto Devils: Thus these men joyn religion and their lust together. If they let out their hearts inordinately to any contentment, & take liberty sometimes in satisfying some lusts, they think to make up all again by forwardness and earnest devotion in some

ἐν ὀλίγῳ με πείθεις.

some other thing; as many who get surfets, think they can sweat and purge them out again.

This division of heart the Lord cannot endure, and therefore it followes in that place of *Hosea*, *They shall be found faulty*; or, as the words are read by some, *Now they shal be made desolate* for in Hebrew the word signifies both to be guilty, and to be desolate. it is too much boldness & presumptuousness in men to ventu- to take liberty to themselves, to chuse wherein they will yeeld to God in some things; but in others to presume to satisfie themselves: This is not to cast downe our soules before the Lord, as poore, condemned, vile creatures, to lie at his mercy, in an humble, faithfull resignation of our selves up to him, in all we are, or have, which is that honour that God expects from us, and is infinitely due unto him.

While our hearts are thus divided between God and other things; God doth not account himself obeyed, or honoured at all in any thing; all that we seem to doe in truth, is nothing at all. Hence in *Ierem* 32.23. the Prophet chargeth the people with this, that they neither walked in Gods Law, and that they had done nothing of all that God had commanded them to doe; and *ver.*30. he saith, they had onely done evill, And in 2 *Kings* 17. the people are said to feare the Lord, & serve their own gods, *verse* 33. & yet in *verse* 34 the Text sayes, that they feared not the Lord: shewing unto us, that where the heart

heart is divided between God and other things, there God hath not the heart at all, God is not feared, he is not honoured at all. If we joyn the counsels of the flesh with the Spirit, we frustrate all.

Seventhly, there are others who cannot be so easily convinced in what particulars they forsake God in any of his wayes: they seem to have a generall forwardnesse in that which is good, but the truth is, they follow themselves, and not God in all; they rise no higher than *Self* in all they doe; which their own consciences upon search made, will tel them: the Commandement of God may be made the pretence, but *Self* is the chiefe Engine, *Self* is the great mover in all. As Physitians putting in many operative ingredients into their Physick, and they are the things that work; but besides, they put in something to give a colour, or a little taste, which neither doth good nor hurt, that hath no operation at all: Thus it is in many mens Religion; self-ends are the operative ingredients in that they doe, and the shew of obedience to God, is but that which gives the colour, that that which they doe, may have the better appearance. It is impossible, that a man which seekes himself, should come up to this fulnesse of spirit that is required in this following of the Lord. *Hosea* 10 1. it is said, That Israel is an empty Vine; Why so? He bringeth forth fruit unto himself; he brings forth fruit, but yet is empty, because he bringeth it forth unto himself. Where

Fructus adæquatus ei; so the old Latine

Where ſelf-ends are the chief movers, there is no further latitude or degree of godlineſs minded, but ſuch as may be ſerviceable unto them. Now they cannot but be low, ſtrait, narrow, in compariſon of thoſe who lift up God in all they do; and therefore their profeſſion muſt needs be empty and ſcant; not full and powerfull, as it is in the other. A ſelf-ſeeking heart is alwayes an empty heart, but a gracious heart is fruitfull in all manner of fruitfull and pleaſant fruits, new and old: And what is the reaſon? *I have laid them up for thee, O my beloved, Cant. 7. v. laſt,* Obſerve the defference. Iſrael is an empty Vine, he brings forth fruit to himſelf; but the Church here brings forth all manner of pleaſant fruit; for ſhe layes them up for her beloved; ſhe brings them not forth for her ſelf, as Iſrael did.

Eightly, others follow the Lord earneſtly a while, but afterward they forſake him, they turn Apoſtates, they doe not fill up their work they have begun, but undoe all again; of whom it may be ſaid as *Lament.* 4, 8. They were whiter then Milk, they were as Rubies and poliſhed Saphires in regard of their glorious profeſſion; but now they are blacker then a Coale. God may juſtly complain of them, as he did of his people, *Micha* 2. 8. *They who were my People yeſterday, are now riſen up againſt me, as an enemy*: it was far otherwiſe with them very lately, than now it is; Many are very hopefull at firſt, yet they prove exceeding vile afterwards; yea

yea the more forward in good at first, the more vile after: As the water that hath once been heat, and grows cold again, is colder then ever it was.

It is reported of *Nero*, who proved the very Monster of men for wickedness, yet in the first five years of his reigne, he behaved himself exceeding well, so that it was used as a Proverb to expresse the good beginnings of men, *Neroes five first years*: So *Caligula*, who proved afterwards exceedingly wicked, yet *Iosephus* reports of him, that when he was young he travelled very diligently in good disciplines, he was of a sweet conversation, and modest, and he governed the Empire the first two years of his reigne, with most noble directions, behaving himself graciously towards all men: yea, *Julian* himself, who proved such a cursed Apostate, yet when he was young, was very forward and hopefull; he was a publike Reader of holy Scripture in the Church; he seemed to glory in nothing more than in Religion; he was of a very temperate diet, content with mean food, without much preparation; he used to lie hard in mean bedding, to watch much a nights, spend his time in study; he was very chaste, cleare from the least suspition of lust; those officers that were about him, that served for nothing but to maintain delicacy and luxury, he banished from him; he took no delight in publike shews, when he came to them, he came rather of necessity, than for any pleasure he took in them: he saith

Neronis Quinquennium.

Joseph. Antiq. l. 18. cap. 8, 9.

Petri Mart. Morentini praefatione in Iuliani Misopogonem.

Marcellinus l. 16. & l. 22.

saith of himself, that when he was on the Theatre, he was more like a detester of their Playes, than a spectator of them, and was present at them with trouble and disdain, and was joyfull when he went from them: he loved learning exceeding much; hearing of a Philosopher that came to him out of *Asia*, he leaps out of the doore, and goes to meet him, and kisses him, and entertains him with much honour. In an Epist. of his to one *Ecdicius* a governour of Egypt, he hath this notable expression; *Some* (saith he) *delight in horses, others in birds, others in beasts, but I from my very childhood, have burnt with desire after books.* He had an honourable esteem of mans soul, looking upon the body as vile in comparison of it. There is this notable expression reported of him, concerning this; *It is a shamefull thing for any wise man, seeing he hath a soul, to seek for praises from any thing that belongs to his body.* He seemed to have much uprightnesse in the course of Justice: he would not condemne upon accusations without proofe; there is this expression of his concerning this reported of him: when one *Delphidius* accused one before him, of a crime, of which he could not bring sufficient proofe; the party accused denyed the fact; this *Delphidius* answers, If it be sufficient to deny that which is laid to one's charge, who shall be found guilty? Then *Julian* answers, And if it be sufficient to be accused, who can be innocent? Many other notable things are reported of him; but

Quidam equis hiavibus, nonnulli ferìs delectantur, ego verò inde usq; à pueritia librorum cupiditate ussi.

Turpe est sapienti, cum habeat animum captare laudes ex corpore.

Et quis innocens esse poterit accusasse sufficiet?

but these I have related more fully, because in this example we may see how farre a man may go in much seeming good; what hopefull beginnings he may have, and yet what a vile cursed Monster he may prove, if he looks not to it. Let none then rest themselves in their good beginnings; but as they have made entrance upon this work, in following the Lord, so let them labour to fill it up: and as for those who heretofore have seemed to be forward and hopefull, while they lived in families, and under the care and watchfull eye of able and godly men; and yet have now forsaken the Lord, & his wayes: let such (I say) know that it is an evill, and a bitter thing, to forsake the blessed God; to turn from him to follow after vanities that cannot profit; so great an evill is it, that God himself cals the heavens to be astonished at this, *Jer.*2.12.13. *Be astonished, Oye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord: For my people have committed two evils, they have forsaken me the fountain of living Waters, and hewed them out Cisternes, broken Cisternes, that can hold no water.* The evil of this forsaking the Lord, were great, if this were all.

First, that all your labour in Religion, that all that you have done, is lost: In *Hosea* 8.2. *Israel shall cry to me, My God we know thee*; but *verse* 3. *Israel hath cast off the thing that is good*; therefore, *verse* 7. it is said, that *They have sown the winde, and shall reap the whirlewinde*: It is but a sowing to the

winde to follow God in some things, and not to hold on in our way. In the 2 *Epist.* of St. *John*, and 8 *verse*, *Look to your selves*, saith St. *John*, *that we lose not those things that we have wrought*. It is an evill thing, to lose all that we have wrought for; but this is not all.

Secondly, if you leave off from following the Lord, all the good that ever you have done, and made profession of, shall serve onely to aggravate your sin, and encrease your torment.

Thirdly, this leaving off from following the Lord, is a great dishonour to God and his wayes; an upbraiding of them, as if they were not good enough to draw the heart constantly after them; as if there were not that in them, that they make shew for. Hence the Lord pleads with his people, *Ier.* 2. 5. who had forsaken him, *What iniquity have your Fathers found in me, that they are gone farre from me, and have walked after vanitie?* As if he should have said, The world may think my waies are unequall, men may think that I have not shewn my self a God, ready to doe good, and to reward those who follow me. *The forsaking of the truth, the profession whereof we have once taken up, it is to put Christ to open shame*, *Heb* 6. 6.

Blasphemiam ingerit Religioni quam colit, qui quo confite ur non ante omnes impleverit. Cypr. de sing Cle. icorum.

Fourthly, such men as these, doe much mischiefe in the world; they are grievous scandals; they make the good wayes of God to be evil spoken of; they harden mens hearts against them, and the profession of them, many

many in hell curse them, as the cause of their ruine: if a man were born to doe mischief, he could not doe greater any way, than this. So much hurt is done by them, they cause such blemishes, such spots to be upon the profession of godlinesse, as we should be glad if we could wash them off with our deerest heart bloud, and account it well bestowed: but woe be to them by whom these offences come. The greatest part of all the scorne, contempt of, and opposition against the wayes of God, and godly men, shall be charged upon these men, as the causers of it; or were it not for such as these, wicked men could not tell what to say for themselves, in their opposition of those wayes of godliness, which in themselves are so equall, and good, and blessed: woe be to them, by whom such offences come.

Fifthly, These men shall have their spirits filled with horrour; they did not fill up their work in following the Lord; but God and conscience shall follow them, with anguish, and horrour, and fill up their spirits with them. It may be, once they had some flashy comforts in the performance of some duties; but they shall be all taken from them, and dismall horrour, and hideous amazement of spirit shall possesse them. *Prov.* 14 14. *The back slider in heart shall be filled with his own wayes*; Much more then, the back slider in heart and life too, he shall be filled, he shal have enough of them. Conscience one day will upbriad. flie in the face, and teare the

heart. Oh wretched creature, what hast thou done? whom hast thou forsaken? is it not the God of life, and peace, and comfort, and all good, that thou hast forsaken; are they not the blessed wayes of holinesse, the wayes of eternal rest and peace that thou hast left? God hath likewise forsaken thee, and all good and comfort begins to withdraw it selfe from thee; thou art like to be left in horrid dismall darknesse; Just it is that thou shouldst be left as a forsaken, forlorne, miserable wretch, who hast thus wretchedly and vilely forsaken God, and his truth, for the enjoyment of such poor, base things as thy heart is turned aside unto. How wilt thou be able to look upon the faces of those, with whom thou hast formerly joyned in holy duties, and hast had communion with; But how canst thou look upon the face of the blessed God, when he shal appear in his glory unto thee? What anguish will it be to thee when thou shalt see others, who have continued in their way following the Lord, to be for ever blessed in that God, whom their souls have followed, and cleaved constantly unto? but thy selfe, because thy base unbelieving heart dared not venture all upon him, now thou art cast out for ever, as an eternall curse: Oh what rack of conscience will it be, when thou shalt see in what a faire way once thou went, but for want of coming off fully, and constantly in such and such particulars, thou art now for ever lost?

Lastly,

Lastly, these men are hatefull both to God and Men: they are hatefull to Men, because they goe so farre: and to God, because they goe no further, as *Heb.* 10.38. *If any man draw back, my soul shall have no pleasure in him.* Oh what a happy thing were it, if God would trouble the wayes of these poor creatures, if he would make them bitter and grievous to them, if he would magnifie his mercy, and his power in turning their hearts again towards him, if he would deale with them as he did with his people, *Hosea* 2.6. 7. *Hedge up their wayes with thornes, make a wal that they should not find their paths,* that so they might at length come to that blessed resolution we find there; *I will goe and return to my Husband, for then it was better with me than now*; So I will goe and return to my former wayes, and follow after the Lord again, from whom I have wretchedly departed for then it was better with me than it is now; then I had more comfort, more peace, more safety, more blessing than I have now; And let such know, that though it were just with God, for ever to reject them who have forsaken him; just to say, that vanity should be their portion, who have turned after lying vanities; and many of the Ancients have made the case of such exceeding doubtfull, especially if after conviction they have forsaken God again and again; as *Clemens Alexandrinus* thought, that God might give such the first and second repentance, but if they fell oftner, there was no renuing

Clemens Alex. quoted by *Sympson* in his history of the Church, in the second century. *Tertullian* thought their case desperate, especially who fell into sin of uncleanness.

renuing them by repentance. And *Origen* seemed likewise to be of the same mind, in his 5 *Homily* upon *Leviticus*, *chap.*25. So *Tertullian* in his Book of repentance: *God grant* (saith he) *a second repentance but no farther.* Thus we see the strictnesse of these Ancient times. But though these leave these men exceeding comfortlesse, yet let them know, that the Lord cals them to returne again unto himself: *For though it be* (saith the Lord) *that if a wife have playe the harlot, and she be put away and become another mans, her Husband will not receive her again*; yet saith the Lord, *Ierem.*3 *Thou hast played the harlot with many lovers, but yet return to me*: and *verse* 22. *Return ye back sliding Children, and I will heal your back slidings*: Oh that your hearts would answer, as theirs there did! Oh that this gracious offer of the Lord, might have the same effect upon your hearts as it had upon theirs! *Behold*, say they *we come unto thee, for thou art the Lord our God: truely in vaine is salvation hoped for from the hils: &c.* We see, we see, we have been utterly deceived; the wayes that we have chosen, have not been good; shame hath devoured our labour, we have bestowed our labour in shamefull things, we lie down in our shame, and our confusion covereth us, for we have sinned against the Lord our God. As when a man goeth from the Sunbeams they follow him, shine on him, warm him; so though thou hast departed from the Lord, yet the beames of Gods mercy this

Lib. de pudicit. speaking of that place, *Heb* 66. *It is impossible but they who were once inlightned, &c.* He sayes, that this Author knew no second repentance promised to the Adulterer and Fornicator. *Nunquam mœcho & fornicatori secundam pœnitentiam promissam ab Apostolis.*

this day follow thee, they shine on thee; Oh that they might so warm thy heart, as to cause thee to return.

CHAP. V.

Comfort, and encouragement to those who follow the Lord fully.

IF this following of the Lord fully, be the honour of the Saints before the Lord, then here is comfort, & encouragement to those whose conscience doth witnesse, that their hearts, and wayes are fully after the Lord. What ever others doe, yet there are a generation of men in the world, who do fully follow the Lord, Blessed are you of the Lord, you are honorable in the eyes of God and man, you make up in part that hurt that is done to Religion by others; you bind up the wounds of Jesus Christ, and do in part heale his scarres; If you be content to give up all to God, to be just God with all, know that there are many blessed promises, full of mercy, and encouragement for you, that God will make good to the full unto you; yea they shall come to you fuller of goodnesse and blessing than you can imagine. *Caleb* challenged this promise of God to him made in this place, upon this ground, *Iosh.* 14. 8. five and fourty years after it was made; for he was but fourty years old when he went to spie out the Land, and when he challenged this promise in this place, he saith, *verse* 10. I

10. *I am this day fourscore and five years old.* Though God may seem to deferre a while the fulfilling of his promise; yet be encouraged to follow him still, for the eye of God is upon you, to make good his word unto you, and the longer it stayes, the more full with good and blessing it will come. God seemed to deferre a long time that promise he made to *Abraham*, *That he would make his seed as the starres of heaven*; for two hundred and fifteen years after this promise was made, there were but seventy soules that came out of *Abrahams* loynes, namely, when *Iacob* went down into *Egypt*; which if we compute the time, we shall find to be just two hundred and fifteen years: for *Abraham* was seventy and five years old when the promise was made; he was an hundred yeares old when *Isaac* was borne; *Isaac* was fourty yeares old before he married, and he continued twenty yeares without a child: and *Iacob* was one hundred and thirty years old when he went into *Egypt*; so that the time fals to be just two hundred and fifteen yeares, which was just halfe the time, from the promise till the people of Israels coming out of *Egypt*, which S. *Paul* saith, *Gal.* 3. 17. was four hundred and thirty years. Now observe, that whereas God halfe this time did but little for *Abraham*, in the fulfilling of this his promise, yet because *Abraham* followed him fully, ventured himself wholly upon the faithfulnesse of the Lord, see how fully God came in with his

mercy

merey at the laſt; for, in the ſecond two hundred and fifteen yeares, he ſo encreaſed his ſeed, that from ſeventy ſoules, they were growne up to be ſix hundred thouſand, and three thouſand, and five hundred and fifty, *Num.* 1. 45, 46. and theſe onely from twenty yeares old and upward, ſuch men as were able to goe to warr; there was thus many of theſe, beſides all children and women, which it is like were farre the greater number; yea, and the Tribe of Levi was not numbered amongſt this number; there were two and twenty thouſand & upwards of them beſides. Thus you ſee, how fully God comes in at the laſt in his mercy, & making good his word of promiſe to ſuch who follow him fully. Be you as full as you can in following the Lord, the Lord will be as full towards you, in doing good unto you; Gods mercy ſhall be ever as full, as your obedience can be, 2 *Sam.* 22. 26. *with the upright thou wilt ſhew thy ſelf upright*: The words are in the Originall, *with the ſtrong and perfect, thou wilt ſhew thy ſelf ſtrong and perfect.* God will goe on ſtrongly to his perfection of mercy towards them, who do goe on ſtrougly in their perfection of obedience towards him, *Pſ.* 11. 7 *The Lord loveth righteouſneſſe, and his contenance doth behold the right*: The words tranſlated word for word are thus, *The Lord loveth righteouſneſſes, and his face ſhall behold the upright. Righteouſneſſes*, that is, when all the duties of righteouſneſſe are together. *And his face ſhall*

shall behold; that is all the severall kindes, and manners of the blessed comfortable manifestations of his love the upright shall have. The great difficulties thou meetest with in Gods wayes, (if thou beest not discouraged but goest through them) they shall turn to thy greatest comforts: As *Caleb*, who was not discouraged by the *Anakims* those great Gyants, and the strong places they lived in, which so much discouraged the rest; Therefore *Hebron*, the place of the Gyants was given unto him for a possession, *Joshua* 14. 12,13,14. and 15. *verses*.

God certainly wil remember the kindnes of those who are willing to follow him through the wilderneſse of difficulties and discouragements, *Jeremy* 2.2. You who doe thus, shall die without stain, without any blur, which few do; your memories shall be sweet, and blessed, when you are dead and gone: You shall have *an entrance ministred unto you abundantly, into the everlasting Kingdome of our Lord and Saviour Iesus Christ*. 2 *Pet*. 1.11. This is promised, not only to those that are godly, but abound in it, as *verse* 8. They shall be as a ship comming gloriously into the Haven with full saile: Thus St. *Paul*, 2 *Tim*. 4.7,8. with much confidence & full assurance concludes, *That seeing he had fought the good fight, and finished his course, and kept the faith, henceforth there was laid up for him, a crown of righteousnesse, which the righteous Judge should give him at that day*: he challengeth it

it upon the righteousnesse of God. When the soules of these who followed God fully, are to enter into heaven, the everlasting doores shall stand wide open for them; as when great men come to a house, the great gates are set open for their entrance; and in Heaven, oh how full a reward shall there be there for them, as 2 *Epist. Iohn* 8. *vers. There is fullnesse of joy at Gods right hand, Psalm* 16. *ult.* So full as shall be more then can enter into them; they must enter into it, because it cannot enter into them; there they shall not taste of joy and happinesse, but shall be filled up with them. This Christ encouraged his Disciples withall, *Luke* 22. 21, 20. *Yee are they which have continued with me in my temptations, and I appoint unto you a Kingdome as my father hath appointed unto me.* With this, S. *Paul* encouraged himself, in his afflictions he met withall, while he was following the Lord, 2 *Cor.* 4 *verse.* 17. *For our light affliction, which is but for a moment, worketh for us a far more exceeding, eternal weight of glory.*

Ibid non gustabunt quam suavis sit Deus implebuntur, & satiabuntur dulcedine mirifica. Cypr. de Ascent.

First, it is glory, and this word alone implies that there is exceeding much in it; but further, it is a weight of glory; yea, an eternall weight of glory; and more then that, an exceeding weight of glory; as if it yet were not expresst fully enough, he addes further, a farre more exceeding eternall weight of glory: and what expression can be fuller than this? This was that likewise that incouraged *Moses* in his following the

Lord,

Lord, forsaking the pleasures, the riches, the treasures of Egypt, that he might follow the Lord fully: *For he had*, saith the Text, *a respect unto the recompence of reward, Hebrews*, 11.26. And you whose hearts and wayes are fully after the Lord, have the more cause to rejoyce in this your blessednesse, because it is the blessedness but of a few. *Iniquity shall abound*, saith Christ, *and the love of many shall wax cold, but he that endures to the end shall be saved*: It is but he, in the singular number, that endures to the end. Let these encouragements then fill your hearts with joy, & your spirits with renued resolutions & vigour, to fil up your course: let them fil your sailes, that you may go on with strength, and prosper, and be for ever blessed in your way. I conclude this Use with that of the Apostle, 2 *Cor.* 7.1. *Seeing we have these promises (these incouragements) let us labour to perfect our holinesse in the feare of God.* And thus I pass to the last Use, which is of Exhortation.

Chap. V.

An Exhortation to follow the Lord fully.

NOw the Lord carry our hearts fully after himself: As the two blind men, *Mat.* 20. as soon as their eyes were opened, they followed Christ: so were our eies opened, we would certainly follow after the Lord, were they fully opened, our hearts would follow fully

fully. Many of you have some convictions some inclinations, stirrings of affections, good resolutions; you begin to have good thoughts of Gods wayes, you are alwayes perswaded: Oh that the work were thoughly done! it is pitty but that these beginnings should be improved. When Christ saw the good inclinations of the young man, when he came unto him, the Text saith, he looked upon him, and loved him: those beginnings are lovely; but how lovely then would the full work be, if these beginnings were brought to perfection?

In this Use we shall shew, first, the Motives which may draw our hearts to the following of the Lord fully.

2. What it is that hinders the soul in this work, that it may be prevented.

3. What it is that would bring off the heart fully indeed.

For the first; there is infinite reason, that our hearts should be fully after the Lord:

For, First, There is a fulness of all good in God; he is worthy; *Thou art worthy O Lord, to receive glory, honor, and power*, Rev. 4.11. Thou art worthy to receive the highest honor that any of thy creatures can by any means give unto thee. The Heathen gods were honored, as those who were onely Authors of some particular good things; and therefore there were such a multiplicity of them: one was honoured as the Author of one good thing, and another as the Author of another; and therefore particular honour

nour was sufficinet for them, There was no reason, that any of them should have the whol soul, working in the fulnesse of the operations of it after them; but our God is not so; he is an universall good, in whom there is all good, and from whom all good flows, and by whom all good is preserved in the being it hath; and therefore it is a most absolute, universall honour and service that is due to him; if we had a thousand of souls, and if they were all of ten thousand times larger extent than they are; yet infinite reason there should be, that they should all in the full latitude, extent, and strength of them, work after this our God, to honour and magnifie, and worship this God for ever. As that blessed Martyr once said, What, have I but one life to lay down for Christ? If I had as many lives, as there are hairs upon my head, they should all goe for Jesus Christ: He saw Christ worthy of all he had, yea of more than he had. This was Gods own Argument to *Abraham, Walk before me, and be upright*; be perfect, for I am God all sufficient. I have all perfection in me, and therefore be thou perfect before me.

John Ardly.

Secondly, consider God might have had full glory in your destructions: let him not be a loser in his shewing mercy to you. How much beter is it for you, that he should have the fulnesse of his glory, in his mercy to you, than the fulnesse of it in his judgments upon you? This he might have had long ago, yea and the fulnesse of his glory he will force from you

Thirdly

Thirdly, Christ hath fully gone thorow the great work of Redemption: he should never leave it till he had fully accomplished all, and said, It is finished. This was a mighty work, for the accomplishment whereof, he passeth thorow more difficulties, than ever thou art like to doe, in the fullest measure of following the Lord, that possibly can be.

Fourthly, yea, Gods mercies for the present, are very ful towards you; his pardoning mercies, and his supplying mercies, with all things needfull; when he receives thee to mercy, he fully pardons all thy sins, he leaves nothing upon the score; he remits al thy punishments. This was *Davids* argument, *Psal.* 103. 1, 2, 3. *Blesse the Lord, O my soul, and all that is within me, blesse his Holy Name*: and then blesse the Lord, O my soul, again; as if he should say, O let God be fully blessed by me: why? what was that, that raised & inlarged *Davids* heart? It follows, *who forgiveth all thine iniquities, and heals all thy diseases*; and *verse* 4. *He crowns thee with loving kindnesses*; and *ver.* 5. *He satisfies thy mouth with good things*. God gives his servants a fulnesse in all they doe enjoy; his grace excedingly abounds towards them in every thing. That place in 2 *Corinth.* 9. 8, is very remarkable for the setting out of the abounding of Gods grace towards his people. *And God is able* (saith the Text) *to make all grace abound towards you, that ye always having al sufficiency in all things, may abound*

to

to every good work. What ever God is able to do for us, by faith we make it as if it were done. And this power of God is set forth to the *Corinthians*, as a Motive to perswade them to full obedience, that they might abound to every good work; which if they did, they should have this power of God active, fully working for them, according to these large expressions we have of it in this Scripture. And observe the severall expressions.

1. It is grace.
2. Then all grace.
3. Then al grace abounding.
4. A sufficiency.
5. An all-sufficiency.
6. An all sufficiency in al things.

And 7. alwayes an all-sufficiency in all things. And is not here an Argument full enough, to cause them and us, and all Gods people for ever, to abound in every good work. How often doth God fill our cup with mercy, and make it even run over; as *Psal.* 23.5. If there shall be an Al-sufficiency in al things, then there wil be an al-sufficiency in our greatest straites, in our greatest afflictions, in our greatest fears: As it is said of the wicked, *Iob* 20.22. in the fulnes of his sufficiency, he shal be in straits; the contrary is true concerning Gods people; in the fulnesse of their straits, they shall be in al-sufficiency. God causeth all his Attributes, and al the wayes of his Providence, and al his creatures to work for the good of his people. All that

that is in God, all that God doth, and all that belongs to God, is for them; therefore infinite reason there is, that all they are, that all they doe, that all they have, should work for his honour.

First, all that there is in God is for them, *Ier.*32.41. *I will rejoyce over them, to doe them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul*: God cals for no more from thee than he is willing to give unto thee; he would have thy whole heart, and thy whole soul for his honour, and he promiseth to give thee his whole heart, and his whole soule, for thy good: Again, all that God doth, is for thee; *Psal.*25 10. *All the pathes of the Lord are mercy and, truth, unto such as keep his Covenant and his testimonies*: The pathes of the Lord, are the wayes of God, in the passages of his providence; not onely some particular acts, but the track of God in his wayes, his paths: Now all these paths of God, that is all the workings of God in the wayes of his providence, they are mercy unto such, they work mercifully for their good. And further observe, they are not onely mercy, but mercy in truth, that they should thus work for them; God hath tyed this mercy too by his truth. See here the difference between Gods mercy to his people, and his mercy to other men.

First, some of Gods paths may be mercy to other men, but not all; or some particular acts of God, rather than his paths: God

doth not ordinarily go on in a track and course of his mercies with them, as he doth with his peoples: As their obedience is only in some particular acts, and no continued course; so Gods mercy to them, which comes from his general bounty, is manifested onely in some particular acts of his, and not in any constant course: But it is otherwise in his dealings towards his people; they go on in a constant course of obedience; they make Gods Commandments their paths, and therefore God goes on in a constant course of loving kindnesse towards them, he makes his mercy to them the ordinary pathes wherein he walks: As, *Psalm* 36. 10. *O continue thy loving kindnesse to them that know thee and thy righteousnesse to the upright in heart.* The word in the Originall, is, *Draw out thy loving kindnesse.* Gods mercies to his own, are a continued *Series*, they are drawn out from a constant Spring they come forth from a never-failing Fountain; there is a connexion between one mercy and another; but as for others, God now and then onely casts his favours on them.

And observe a second difference; all Gods paths are mercy to his people, not some few; there are none of Gods dealings, but aim at good towards them; if God should cause one favour to follow another towards some wicked man, out of the fulnesse of his bounty; yet it cannot be said of any wicked man in the world; that all the paths of God are mercy towards him. God hath his paths of wrath

wrath and judgement, wherein he is comming towards him, though he be little aware of it: But this blessing of all the paths of God being mercy, is a peculiar blessing to such as follow the Lord fully, in the uprightnesse of their hearts, in all the paths of service and obedience.

And thirdly, observe yet a greater difference than the former: All the paths of God are not onely mercy, but mercy and truth to his people: though God may shew mercy to others, yet he hath not tied his mercy to them by his truth; they cannot challenge mercy from him by virtue of his truth; if they have mercy, it is more than they could have expected; they cannot be sure of it one houre; they have nothing to shew for their mercy; they doe not hold their mercy upon that Tenor of Gods truths which his people doe. Nay when God comes to make good his truth, to give his truth the glory of it, then there is an end put to their mercy; it is cut off form them; but there is a blessed connexion between Mercy and Truth in the good which Gods people doe enjoy; according to the like expression in the forenamed 36. *Psal.* 10. the loving kindenesse and the righteousnes of God are put both together, as the portion of an upright heart. And hence the mercies they have, are no other than such as they may expect, as they may build upon, before they come; such as are made over to them by the truth of God; and when they are come, they may be sure to hold them,

becauſe they hold them upon ſuch a bleſſed Tenure as Gods own Truth. And hence the Scripture cals them *ſure mercies*. See how confident *David* was of holding Gods mercies, *Pſalm* 23, 6. *Surely goodneſſe and mercy ſhall follow me all the dayes of my life.*

And further; all that God hath, is for their good; the heavens, and earth, and all Creatures are theirs, and work continually for them: *Hoſea* 2, 21, 22. *I will heare the heavens, and they ſhall hear the earth, & the earth ſhall heare the Corn, & the Wine, & the Oyle, & they ſhal heare Jezreel:* 1 Cor. 3. 22, 23. *The world, life, death, things preſent, things to come, all are yours, and yee are Chriſts, and Chriſt is Gods:* Rom. 8. 28 *And we know that all things work together for good, to them that love God.* This is a myſtery that the world is not acquainted with but we know it, ſaith the Apoſtle. The world may think, that things work againſt us; yea, all things in the world ſeem to work againſt us; but we know that all things do work for good, and they work together for good; though ſome particular things conſidered apart, may work for good to other men, yet take all together, & they work their ruin; but altogether works for good to us; although the good doth not ſeem yet to come forth, yet it is a working for us; ſtay but till the work be done, and it will appear: Good it wil be, though it may be not the ſame good that wee think of, yet a good that will be better for us; a greater good then

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we imagined or desired. Now then, if all that is Gods be for thee, works thus fully for thee, is there not reason then, that all that is thine should be for God, and work as fully for him? Thine did I say? the truth is, there is nothing thine; for all is Gods; God hath a greater propriety in, and right to whatsoever thou art and hast than thy self; but God is pleased to let it be called thine, that thou maist freely give it to him: and if it be his own, why should he not have it fully? If he thus inlargeth himself towards thee, how unequal is it, that thou shouldest be scant in thy service to him, and in thine honouring of him?

Fifthly, wicked men doe fully follow after that which is evill; an infinite shame and confusion then would it be to us, an infinite dishonour likewise unto God, if we should not as fully follow the Lord in that which is good? *Eccles.* 9.3. *The hearts of the sons of men is full of evill*: and *Chap.* 8.11. *The heart of the sonnes of men is fully set in them to doe evill*; The Seventy translate this, *The heart of man hath a Plerophorie to evil*; it is set upon it without any doubt, or suspition; there is a plerophory of boldnesse to sin in them; why should there not be a plerophory, (that is) a full perswasion of faith in Gods servants to that which is good? *Micah.* 7.3. the Scripture saith that wicked men do evill with both hands, earnestly: *Esay* 57. 5. Idolaters there are said to inflame themselves with their Idols; and *Jeremy* 8.2. they are said,

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ἐπλυεφορήθη καρδία. πληεφορία τῆς πίστεως, πληεφορία τῆ θεήσεως.

1. To love their Idols: 2. To serve them: 3. To walke after them: 4. To seek them: 5. To worship them: all these five expressions together in one *Verse*, to set forth the earnestnesse and fulnesse of the spirit of Idolaters towards their Idols. Where have we five such expressions together, to set out the fulnesse of the work of mens spirits in following after the Lord? It was said of *Ahab*, that he sold himself to work wickednesse; what a fulnesse of spirit was there in him, in doing wickednesse? *Ier.* 23. 10. It is said there of the people, that their course was evill, and their force was not right. That *vis*, that strength, and force that was in their spirits, was not right; it was not after God, but after the wayes of sin. How many difficulties will men passe thorow for their lusts? what cost will they be at? how great things will they suffer? nothing is so deare unto them, but they will be content to part with it for, and bestow it upon their Idols. How soon did the people, *Exod.* 32. break off their golden Earings from their Ears, to make an Idoll withal, and shal not then our hearts and lives be more fully after the blessed God? We see wicked men stick close to their wicked principles; they are bold, they will not be daunted, they will go through with the work they have begun, what ever come of it; should not we much more stick to our principles? should not we much more be undaunted in our way, & go thorow with our work?

I remember I have read a passage in S. *Cy-*

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prian, how he brings in the Devill triumphing over Christ in this manner; As for my followers, I never dyed for them, as Christ did for his; I never promised them so great reward, as Christ hath done to his; and yet I have more followers than he, and they doe more for me, than his doth for him. O let the thought of our giving the Devill occasion thus to triumph over Christ in our slaknesse and negligence in following after him, cause shame and confusion to cover our faces: and yet to put on this Argument a little more close; It may be you your selves heretofore, have followed sin fully, your hearts have been strong after evill, and your lives have been fruitfull in it; it may be you have been forward in putting forth your selves ringleaders in that which was evill, not only stout and perverse your selves, but maintainers, encouragers of much evill in others; you gave up your members, your estates, and what you had, to the service of sin; much time was spent, much sleep broke in plotting and contriving wickednes, much pains taken in the execution of it, and now your hearts and wayes seem to be for God; and is a poor, slieght, scant, dead-hearted service sufficient for him? Oh be ashamed and confounded in thy thoughts, let Conscience judge between God and his Creature. Doest thou thus requite the Lord? is this thy kindenesse to him? Is there not infinite reason, that as you have yeelded your members servants to uncleanness, and to iniquity;

quity; even ſo you now ſhould yeeld your members ſervants to righteouſneſſe unto holineſſe? *Romans* 6. *v.* 19. Mark the oppoſition there; there are three *To's* in the expreſſion of the ſervice to ſin, *To* uncleanneſs, *To* iniquity *Unto* iniquity; but in the ſervice of God there are only two, *To* righteouſneſs, *Unto* holineſſe. It is true, in this life there wil never be that fulneſs of ſpirit in following after God, as there was in following after ſin; becauſe there was nothing but ſin in the ſoul before, no other ſtream to abate it; but now there is ſomething elſe beſides grace; a ſtream of corruption to oppoſe it: but yet we ſhould be aſhamed, that there ſhould be ſuch a difference; the thought of it ſhould cauſe a dejection of heart within us, and we ſhould judge it infinitly equall and reaſonable, that we ſhould endeavour to the utmoſt we are able, to follow God as fully now, as ever we followed ſin before. St. *Paul Acts* 26. 11. confeſſeth that in his former way he was madd in the perſecution of Gods ſervants; and when God turned the ſtream, others judged him as mad in the other way; 2 *Corinth.* 5. 13. *For whether we be beſides our ſelves it is to God, the love of Chriſt conſtr. in-eth us.* And hence we may obſerve, that the ſame word that ſignifies to perſecute, he uſeth to ſet out his earneſt preſſing towards the mark; *Phil.* 3. 14. *I preſs towards the Mark, for the price of the high calling of God.* The word that is there tranſlated, *preſs towards*, it is the ſame that ſignifies to perſecute, becauſe

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the earneſtneſs of his ſpirit, in preſſing towards the mark now, is the ſame that it was in his perſecution of thoſe that preſſed towards the mark before.

Sixthly, the more fully we follow God, the more full ſhall our preſent peace, and joy, and ſoule-ſatisfying contentment be. *Pſal.* 119. 130. *The entrance of thy words giveth light*; the beginning of following God, is ſweet & good, but the further we do go on, the more ſweet we ſhall finde, as they who walked toward Sion, *Pſalm* 48.7. *They went from ſtrength to ſtrength*, ſo they who walk after the Lord, they go from peace to peace, from joy to joy, from one degree of comfort unto another; for if the entrance into our way be ſo good and ſweet, what wil it be when we come into the midſt of it? *Prov.* 8. 20. *I lead in the way of righteouſnes, in the midſt of the judgement*; mark what follows there, *verſe* 21. *That I might cauſe thoſe that love me, to inherit ſubſtance, and I will fill their treaſures.* Then doth the ſoule inherit ſubſtance indeed, then are the treaſures of it filled, when wiſdome leads it not only in the way of righteouſneſſe, but in the midſt of the paths of judgement. The way of the juſt is compared to the ſhining of the light, *that ſhineth more and more unto the perfect day*, *Pro* 4 18. The further he goes on his way, the more light he hath, the more glorious ſhine is upon him. *Pſal.* 36·8. *They ſhal be abundantly ſatisfied, & ſhal drink of the river of pleaſures.* Who are thoſe that ſhall be thus abundantly ſatisfied,

satisfied, and shall have this River of pleasures? they are *verse* 10. *the upright in heart.* That soul that walks on before the Lord in the uprightnesse of it, shall not want satisfaction, shall not want pleasure. *Psal.* 119. 165. *Great peace have they which love thy law.* It is more to love Gods law than to do the thing that is commanded in it. That soul which doth not onely submit to the Law, but loves it, will be abundant in duty, for love is bountfull; and great peace hath such a soul, that thus loves Gods Law. Every good motion in the soul, is as the bud of the Lord, and that is beautifull and glorious, but how excellent and glorious is the fruit of it then? the good beginnings which are as the budding of the Pomegranate, and the putting forth of the tender Vine, are delightfull to God and the soul; but how pleasant then is the fruit when it comes to ripenesse?

The more fully we follow on in Gods wayes, the more full will the testimony of the witnesses both in heaven and earth be, in witnessing our blessed estate unto us: Those three witnesses in heaven, the Father, Word, and Holy Ghost, and those three on earth, the Spirit, Water, and the Blood, of which Saint *John* in his 1 *Epist.* 5. 7 8. they will all come with their full testimony, to that soul which follows God fully. By following the Lord fully, we keep our evidences clear; sin blots and blurs our evidences, that oftentimes we cannot read them; but when the heart keeps close to God, and walks fully with him, then all

all is kept fair. The Kingdom of GOD consists in righteousnesse, peace, and joy; the more fully we are brought into his Kingdom, the more fully we are under his government; as there wil be the more righteousnes, so the more peace and joy. *Esa* 9.7. *Of the encrease of his government and peace, there shall be no end,* saith the Text. The more encrease there is of Christs government in the soule, the more full it is, the more peace will be there.

Seventhly, there is great reason that wee should walk fully after the Lord, because the way that God cals us to walk in, is a most blessed and holy way: In the 21. *Revelation,* 21. *verse,* The streets of *Ierusalem,* (that is, the wayes of Gods people in his Church, wherein they are to walk) they are said to be of pure gold, and as it were transparent glasse; they are golden wayes, they are bright shining wayes. *Prov.*3.17. *the wayes of wisdome are the wayes of pleasantnesse, and all her paths are peace.* There is not any one Command of God, wherein he would have us to follow him, but it is very lovely, there is much good in it; God requires nothing of us, but that which is most just and holy, as God is holy in all his works, so he is holy in all his Commands; they are no other, but that which, if our hearts were as they ought, we would choose to our selves. A righteous man is a law to himself, he sees that good, that beauty, that equity in all Gods laws, as he would choose them to himself

ſelf were he left at his own liberty. What one thing is there in Gods law that could be ſpared? What is there that thou couldeſt be glad to be exempted from? It may be in the ſtrength of temptation, when ſome luſt is up working, the fleſh would fain have ſome liberty; but upon due ſerious thoughts, looking into the bottome of things, a gracious ſoule cloſeth with the Law, and loveth it as gold, yea, fine gold, and breaks for the longing it hath, not to the reward of obedience to Gods Statutes, & Judgements, but to the Statutes and Judgements of God themſelves, as *David* ſaith his ſoule did. Howſoever our path in following the Lord may ſeem rugged and hard to the fleſh, in regard of the afflictions & troubles it meets withal in it; yet where there is a ſpirituall eye, the way of holineſſe appears to it exceeding lovely and beautifull. Though *David*, *Pſalm* 23. ſuppoſed the worſt that might befall him in his way, as that he might walk through the valley of the ſhadow of death; yet he cals his way green paſtures, and ſaith, God wil lead him by the ſtil waters. It is true, the wayes of God are grievous to the wicked, but very good and delightfull to the Saints, becauſe they are the wayes of holineſſe, as *Eſay* 25.8. *And a high way ſhal be there, and it ſhall be called, the way of holineſſe; The unclean ſhall not paſſe over it.*

Eightly, the conſideration of the end of our way ſhould be a ſtrong motive, to draw our hearts fully after the the Lord in it; the entrance

entrance into it is ſweet, the midſt of it more, as before we have ſhewed; but the end of it moſt ſweet of all; there is that comming, that will fully recompence all.

Conſider of the ſweetneſs of the end of our way;

1. In that period of it that will be at death; and 2. In that glorious reward we ſhall have in heaven.

That ſweet and bleſſed comfort that the full following of the Lord brings at Death, is enough to recompence all the trouble and hardſhip, that we meet withall in our way, while we are following of him: This hath cauſed many Saints of God to lie triumphing, when they have been upon their death beds, bleſſing the Lord that ever they knew his waies, that ever he drew their hearts to follow after him in them.

When *Hezekiah* received the meſſage of death, *Eſay* 38.2,3. he turned his face to the wall, and ſaid, *Remember, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight; and Hezekiah wept ſore*: O the ſweetneſs that poſſeſſed the heart of *Hezechiah*, which did flow from the teſtimony of his conſcience, that he had fully walked after the Lord with a perfect heart! the *Verb* there, *I have walked*, is in that Mood in the Original, that ads to the ſignification of it; It ſignifies, *I have continually without ceaſing walked.*

It is in *Hithpael. Continuo indeſinenter ambulavi.*

Thus *Luther*, who was a man whoſe ſpirit was

Osian. hist. Eccles. cent, 16. lib. 2. c. 16.

was exceeding full in his love unto, and walking after the Lord Jesus Christ while he lived; and when he came to die, his spirit was full of comfort, and joy, and courage; these expressions brake from him; *O my heavenly Father, O God the Father of the Lord Jesus Christ, the God of all comfort, I give thee thanks that thou hast revealed thy Sonn Jesus Christ to me, whom I have believed, whom I have professed, whom I have loved, whom I have honoured, whom the Bishop of Rome, and the rest of the rout of the wicked men have persecuted and contemned; and now I beseech thee, O my Lord Jesus Christ, receive my soul, my heavenly Father; although my body is to be laid down, yet I certainly know that I shall for ever remain with thee, neither can I by any be pulled out of thy hands.* The grace of Gods Spirit oftentimes appears most in the glory of it, when death approacheth, because grace and glory is then about to meet. That soule that hath followed God fully here, when it comes to depart out of the body, it onely changeth the place, not the company; which was the speech of a late reverend holy Divine of ours, a little before his death. *I shall change my place*, saith he, *but not my company:* meaning, that as he had converted with God, and followed after the Lord here in this World, he was now going to converse with him and follow after him more fully in a better world. Death to such a soul, it is but Gods calling of it, from the lower gallery of this world, to the upper

upper gallery of Heaven, to walk with him there. Here the converſe that Jeſus Chriſt hath with the ſouls of his people, is compared to that converſe, that friends have one with another, in their walkings together in their galleries, *Cant.*7.5. *The King is held in the galleries*: he doth not onely walk with his Beloved there, but is as it were bound, he is kept there by the bands of love, and when death comes, then the ſoule is called up, to the upper room, to heaven, there to follow the Lambe whereſoever he goeth.

Wee read of a notable ſpeech, that *Hilarion* had when he was to die; *Go out, go out my ſoule, why doſt thou fear, why doſt thou doubt: almoſt theſe ſeventy years haſt thou ſerved Chriſt, and doſt thou now fear death?* And if the end of our way at death, hath ſo much good in it, how much good will there be in the end of our way, that we ſhall enjoy, when we come to heaven?

Egredere, quid times: egredere anima mea, quid dubitas? ſeptuginta prope annis ſerviſti Chriſto, & mortem times Hiero. in vita ejus:

As the conſideration of the full reward in heaven, was made uſe of before, as an encouragement to thoſe who doe fully follow the Lord; ſo now we make uſe of it, as a ſtrong motive to draw up our hearts to the ful following after him. It was S. *Pauls* motive to the *Corinthians*. 1 *Epiſtle* 15.58. perſwading them to *be ſtedfaſt, unmoveable, always abounding in the work of the Lord; foraſmuch as they knew that their labour was not in vain in the Lord.* We doe not follow after ſhaddows and phancies, following the Lord, but we ſeek for glory, honour, immortality;

tality; we follow after an incorruptible crown a glorious kingdom, an eternal inheritance, the glory of heaven; the treasures of the riches of God himself are set before us, to draw up our hearts fully to him, It was an argument that *S. Paul* used to work upon his own spirit withal, *Phil.* 3. 14. *I press toward the mark for the prise of the high calling of God in Christ.*

How full is the word of many mens spirits, in their working after some poor, little, scant good in this world? whereas if they had all the world, they had but an empty husk, in comparison of that glory that is set before us: They pant after the very dust; what cause is there then, that our hearts should pant in the strong workings of them, after those high and glorious things, that are reserved in heaven for us? It was the goodness of the land of *Canaan*, that was a strong motive to draw *Caleb* and *Ioshuahs* heart fully after the Lord, through many difficulties. *Canaan* was but a dark Type of the glory of Heaven, which God hath promised to reward the full followers of himself withall. It was once a speech of *Austin*, If a man should serve God zealously here 1000. years, yet should he not thereby deservedly merit to be one half day in heaven. Let us be as forward, let our hearts be as strong and zealous in Gods wayes as possibly they can be yet I may say as *Abigail* did to *David* in that particular case. *It shall not repent my Lord when he comes into his Kingdome*; so it shal never repent you of any thing that ever you have done for

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the Lord, when you come into your Kingdome. But if it were possible there could be sorrow in heaven, you would be sorry that you did no more. It was a speech of one *Gordius* a Martyr, that the threats of his enemies were but as seeds, from which he should reap immortality, and eternall joys; so all the hardship and troubles that we meet withall in our way here, in following the Lord, are increasers of that glory that is to be revealed: why then should any thing hinder us, or stop us in our way? And thus I pass to the 2d thing propounded in this Use, namely, to show what are the causes that hinder men from following the Lord fully, and they are five especially, which I shall but name.

First, low apprehensions that men have of God; they see not God in his glory, in his greatnesse; surely they know not God, and therefore it is that their hearts work so poorly after him, *Ier 9. 3. They are not valiant for the truth upon the earth*: and what is the reason? *For they know not me, saith the Lord.* As if he should say, Did they know me, certainly they would be valiant for my truth: *They that know my Name*, saith the Psalmist, ‖ *Psa. 9. 10. they will put their trust in thee*; so they that know Gods Name, will love him, will feare him, wil be zealous for, wil follow fully after him. The knowledge of all truths concerning heaven and hell, or any other thing that can be known, can never raise, can never inlarge the hearts of men so after the Lord, as the knowledge of God himself; and there-

fore where God is little known, no marvell though he be so little followed.

Secondly, unsound beginnings in the profession of religion, are the cause why men do not fully follow after the *Lord*; their hearts are not throughly broken, nor deeply humbled, the truths of God not deeply rooted at first, their soules not well principled, the foundation not well laid: If men be not well principled at first, in their entrance into the wayes of God, they are like to prove but shuflers, and bunglers in Religion all their dayes. If Cloath be not wrought well at the first, though it shewes faire in the Loom, yet it will shrink when it comes to wetting: the cause why many doe so shrink in the wetting, when they come to suffer any thing in the wayes of religion, it is, because their hearts were not wel wrought at first.

A third cause is the strength of ingagements; their hearts are so wrapt in them, so glued to them, as it is exceeding painfull to get them loosned from them, they are so near and dear to a corrupt heart: As it is said of *Esau*, he looked on the pottage, and it was so red; so they look upon their ingagements, and they are full of content; it is so grievous to be taken off from them, that they rather suffer their hearts to be taken off from God himself: when engagements have taken possession of the heart, then how hard is it to work any thing upon the judgments of men? It is hard to get the mind to view the truths of God, to get it to search into them, to consider

conſider of them; it is ready to cloſe with the leaſt objection againſt them: to catch hold of the leaſt advantage to caſt them off; and if truths be ſo cleare as a man cannot but ſee them, as conſcience for the preſent is over-powred with them, yet if the heart be not taken off from ingagements, it will fetch about again, to ſee if ſomething may not be gotten againſt thoſe truths, to break the ſtrength of them; but where the heart is taken off from ingagements, how eaſily doe the truths prevail? how ſoon is the heart brought fully to cloſe with them? 2 *Sam.* 22. 33. *God*, ſaith *David*, *maketh my way perfect*: the word is, *He frees my way*, *Solvit*, ſo it is tranſlated by ſome, *He frees it from ſnares*; and this is a great mercy. Hence *Pſa.* 18.32. where this thinkſgiving of *David* is again repeated, there the word is tranſlated *Dedit*, *He hath given my way to be perfect*; this is a good gift indeed, for God to make a mans wayes free and cleare before him, to take off the temptations that did ingage and inſnare his ſpirit; and then as *v.* 34 of that place in *Samuel*, *He maketh my feet as Hinds feet*: O how ſwiftly and powerfully then may the ſoul run in Gods wayes when it is thus freed! *Pſa* 119.44,45. *I ſhall keep thy law continually for ever and ever, and I will walk at liberty.* When the heart is at liberty, then it goes on continually, for ever and ever, in following after the the Lord: but if there be any ſecret ingagement in it, it will be weary, and one time or other will leave off:

a man that is fettered, can neither goe a pace nor continue long.

A fourth thing that hinders men in following God fully, it is, going out in the ſtrength of their own reſolutions, not in any ſtrength that they receive out of the fulneſſe of Jeſus Chriſt; they truſt more to their own promiſe, than to Gods. *Luther* reports of *Staupicius* a German Divine, that he acknowledged of himſelf, that before he came to underſtand aright the free and powerfull grace of Jeſus Chriſt, that he vowed and reſolved an hundred times againſt ſome particular ſin, and never could get power over it, at laſt he ſaw the reaſon to be, the truſting to his own reſolutions.

A fift cauſe is the meeting with more difficulties in Gods ways than we made account of: when Chriſtians think onely of the good and ſweet that they ſhall meet with in Gods wayes; but they caſt not their thoughts, what the troubles are like to be that they ſhall find in them; like *Joſeph*, who dreamed of his preferment and honour that he ſhould have above his brethren, but dreamt not of his ſelling into Egypt, nor of his impriſonment there: Chriſtians ſhould at the firſt entrance into Gods wayes, expect the utmoſt difficulties; they ſhould enter upon thoſe termes, to incounte with great troubles, if they mean to follow God fully in them. It is a ſhame for any Chriſtian to account any trouble that he meets withal in Gods wayes, to be as a ſtrange thing unto him. Becauſe the

the Lord had taken S. *Paul* as a choſen veſſell unto himſelf, and purpoſed to draw his heart fully after him; obſerve how God deales with him in his firſt entrance into his way, *Acts* 19 16. *I will ſhew him how geat things he muſt ſuffer for my Names ſake.*

But what then will take off the heart, and carry it fully after the Lord?

Theſe three things will do it.

Firſt, the reall ſight, and thorow ſenſe of ſin as the greateſt evil. When God leads his people weeping, and with ſupplications, then he brings them into a ſtraight way, wherein they ſhall not ſtumble, *Ier.* 31. 9. and again, *Ier.* 50. 4, 5. the Lord ſaith, that his people ſhal *goe weeping, and ſeek the Lord their God, they ſhall ask the Way to Zion, with their faces thither-ward, ſaying, Come, let us joyn our ſelves to the Lord in a perpetuall covenant that ſhal not be forgotten.* When they are led weeping in the through ſenſe of their ſin, then their faces are ſet toward *Zion*, and then they are willing to joyn themſelves to God in a perpetuall covenant.

The ſecond thing that will take off the heart fully, is the cleare ſight of God in theſe two conſiderations.

1. In relation to our ſelves, to ſee how there is all good in him for us to enjoy fully, though we have nothing but him alone; what ever we would have in any creature, in any way ſo far as is good for us, it is to be had in him; when the ſoul is throughly convinced of this, it comes off ſweetly, and flows fully after the Lord.

2. Consider God in relation to all other good; thus, that nothing else hath any true goodnes in it, but in reference and subordination to him.

The third thing that will take off the heart fully, is the feare of God, and the feare of eternity powerfully falling upon the soule, and deeply taking impression in it: For the fear of God, take that place, 2 *Cor.* 2. 1. *Perfect your holinesse in the feare of God.* The fear of God is a great meanes to bring your holinesse to perfection; and for the second, that place in *Phil.* 2. 12. *work out your salvation with feare and trembling.* The fear of the eternall salvation of the soul, of the infinite consequence of it, will cause us to labour to work it out.

Cap. VI.

That it is the choycenesse of a mans Spirit that causes him to follow God fully.

Doct. 3. From the reference that this following of God fully hath to the excellency of *Calebs* spirit; the Doctrine that ariseth is this, *That it is the choycenesse and excellency of a mans Spirit that causeth him to follow God fully.* As Comets that are called *blazing starres*, do soon vanish, because of the baseneſſe of the matter out of which they are; but stars in the firmament continne, because they are of an heavenly substance: so there are many blazing professors

professors of religion, who rise high for a while, but at last they come to nothing, because their Spirits are base and vile; but those who have heavenly and choyce Spirits, they go on in their way, and finish their course to the honour of God and his truth, *Prov.* 11.5. *The righteousnesse of the perfect shall direct his way; but the wicked shall fall. Ezek.* 36. 26, 27. *A new heart will I give you, & a new Spirit will I put within you*, &c. And after it follows, *And cause you to walk in my Statutes, and yee shall keep my judgements, and do them.* This new spirit will cause a man to walk in Gods Statutes; a man of such a spirit shall certainly keep his judgements, and doe them even to the end. It is not strength of parts that will carry a man thorow, nor strength of Argument, nor strength of conviction, nor strength of natural conscience, nor strength of resolution, nor strength of cõmon grace; it is only this choyce excellent spirit; that *other spirit*, of which we have spoke so much before

In this point I shall follow these 3. things.

1 We shal shew what there is in this spirit that doth carry on a man fully.

2 Why only this can doe it.

3 Apply it.

For the first, it is the choyceness of a mans spirit that causeth a man to go fully after God: For,

1 By this a man comes to have a more full presence of God with him than any other man can have; such a man is nearer unto God than others, he hath more of the nature of

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For the first, it is the choyceneſse of a mans spirit that causeth a man to go fully after God: For,

1 By this a man comes to have a more full presence of God with him than any other man can have; such a man is nearer unto God than others, he hath more of the nature of

God than others; is more capable of the presence of God than others; and God delights to let out himself more to him than to others. These *are filled with all the fulnesse of God*, according to that expression of the Apostle *Eph.* 3.19. Now this fulnesse of God in their spirits, must needs carry them on; because it so satisfies them, as they feele no need of other things. Empty spirits are alwayes sucking and drawing of comfort from the creatures that are about them, and hence it is that their hearts are taken off from God so much. Again, a spirit that is filled with God, is not so sensible of any evils that are without, so as empty spirits are; as it is in the body when it is filled with good nourishment, with good blood and spirits, it is not sensible of cold, and alteration of weather as the body that is empty, and filled onely with wind.

Secondly the choyceneſſe of a mans spirit raiseth it to converse with high things, and so carries it above the rubs, the snares and hinderances that are below; and being above these, it goes on freely and fully in its course, and is not in that danger of miscarrying as other poor spirits are, who converse so much with the things upon the earth: as Birds that flye high are not catched by the Fowler, they are not taken by his metwings, by his net or pitfall, so as others are, who are much below upon the ground. *Prov.* 25.24. *The way of life is above to the wise, that he may depart from hel beneath*, It is the keeping in his way above, that delivers him from the dangers and

& ſnares that are laid for him below. Thunders and lightnings, tempeſts and ſtormes, make no alteration in the higheſt Region; ſo the threats and oppoſitions againſt the wayes of godlineſſe, and all the troubles that the world cauſeth, make no alteration in heavenly hearts that keep above. When the tree growes low, it is ſubject to be bitten by the beaks, but when it is grown up on high it is out of danger. The lower the heart is, the nearer the earth, the more danger; but when it is got up on high, the danger is paſt; and now what ſhould hinder it from the full growing up to the full meaſure of it in Chriſt?

Thirdly, the choyceneſſe of a mans ſpirit changeth his end, and ſo carrieth him on fully after the Lord; for when the end is changed, all is changed; there are but particular changes it is a certain argument that the higheſt end is not changed; but when that is changed, there muſt of neceſſity be an univerſal change upon theſe 2. grounds.

1. Becauſe the laſt end is alwayes loved for it ſelf, and therefore infinitely loved.

2. It is the rule of all other things that are under it; the good of all things under it is meaſured by it, and is ſubordinate to it.

Fourthly, this choyceneſſe of ſpirit cauſeth a ſutableneſſe a ſympathy between the frame of the heart, and the wayes of holineſſe: now ſympathies firſt are alwayes between the generall natures of things, and not individuals, not particular; as thus, where there is a ſympathy between one creatuae and another,

nother, it is alwayes between the whole kind of those creatures; wheresoever such natures are found, there will be this agreement. We may see it more clearly in that which is contrary; the contrariety of nature which we call *Antipathy* it is not between any particulars so much, as between the whole natures of things; as between the Wolfe and the Sheep, there is such a contrariety, Now the nature of the Wolfe is not contrary so much to any particular Sheep, but to the whole nature of Sheep, wheresoever the nature of it is found, and therefore to all Sheep. Thus it is in the soul, where there is such a kind of opposition of it against sin, it is not against any particular sin so much, as against the whole nature of sin, wheresoever it is; so where there is such an agreement, which we cal a sympathy, it is not somuch with any particular way of holinesse, or particular Act, but with the whole nature of holines wheresoever it i found, and therefore such a soul must needs follow God fully. Again, sympathies doe alwayes work without labour and pain, and therefore where there is such an agreement between the frame of the heart, and the wayes of God, the heart must neeeds work fully, because it works delightfully: and yet further, this agreeableness of sympathy is deeply rooted in the very principles of the creature, it is founded in the very being of it, and therefore it must needs work strongly & constantly, Vain reasoning, carnall objections, subtill arguments, strong oppositions can never prevail again that soul,

where

where there is this deep rooted agreeableneſs between the frame of it, and the wayes of holineſſe. But that you may ſee further what a wounderful agreeableneſſe grace makes between the ſpirits of the godly, and the law of God, which is the Rule of thoſe wayes wherein God would have the ſoul to follow him in: obſerve the ſeverall expreſſions by which the Scripture ſets it out.

Firſt, is is written in the Tables of their hearts.

Secondly, it is their meditation day and night, *Pſal.* 1.

Thirdly, it is the joy of their ſoules, *Pſal.* 119.14. *ver.* and 47. *ver.*

Fourthly, they love it above gold, above fine gold.

Fifthly, their hearts breake for the longing it hath after it.

Sixthly, they lift up their hands to it, *Pſal* 119.48.

Seventhly, their mouths talke of it, *Pſal.* 119 13 *ver.* & 46. *ver.*

Eighthly, their feet run in it, *Pſal.* 119.32.

Ninthly, their ſoule keeps it, *Pſal.* 119. 167.

Tenthly, they will never forget it, *Pſalm* 119.16.

Eleventhly, they give up their members as inſtrments of the righteouſnes of it, *Rom.* 6 13.

And laſtly, to name no more (though there be many more expreſſions in Scripture to ſet this out) they apply their hearts to it, to fulfill

fill it alwayes even to the end, *Psa.* 119. 103.

Fiat justitia ere mundus ruat.

Fifthly, this choyceneſſe of Spirit cauſeth a man to look to his duty, and not to regard what may follow. The thing that hinders moſt in their following the Lord, it is want of this it is not want of conviction what ſhould be done, but the reaſonings of their heart about the hard and troubleſome conſequences that will follow, if the things be done: but a true gracious heart ſaith only, *Let me know what is my duty, let the right be done, though heaven and earth meet together.*

Sixthly, the choyceneſſe of a mans ſpirit cauſeth a man, that if he doth look at any conſequences, that may follow upon this way he looks only at the laſt iſſue of all, what his way will prove in his laſt concluſion, how things will go with him when he comes to the laſt triall, what will be the *ultimate* end of all: wil it then be peace? ſhall I then be glad of theſe wayes I now walk in?

Seventhly, the choyceneſſe of a mans ſpirit ſtrengthens it againſt the impreſſions that ſenſitive objects uſe to leave upon ſoft and weak ſpirits. Moſt men have their ſpirits formed and faſhioned according to ſenſitive objects; it is not what they apprehend in abſtract notions, that works upon them, let them be what they will; yet, when they have to deal with ſenſitive things, the ſweetneſſe, deſireableneſſe, glory of them, works the moſt powerfully; their hearts are altered according to the impreſſion that they leave upon them, and this is great weakneſſe, and an effeminate

effeminate softnesse of spirit: Hence the word translated *Effeminate*, 1 *Cor.* 6 9. signifies soft-spirited men. This distemper in the spirit, is like that in the flesh, when it is corrupted with the dropsie; the flesh, is soft, and if you put your finger to it, the impression of your finger sticks in it, & pits the flesh; so the impression of sensitive objects, sticks in destempered, weak, soft spirits, as it was in the other Spies, who were sent with *Caleb* and *Joshuah*; the terrible things they saw in the land, stuck mightily in their hearts, they brought with them the impression of them fastned in their spirits: hence *Num.* 13. 33. according to the translation of the *Greek* Translators, it is, *They brought the fear of the land with them.* But this choiceness of spirit that was in *Caleb*, and is in those who were truly godly, keepeth from this: and there must be this firmnesse in the spirit of a man, or else it will never carry him after the Lord fully, 2 *Sam.* 22 26. *With the upright thou wilt shew thy self upright*; the word translated *upright*, signifies *strong and perfect*: There is required strength, & that more than ordinary too, to carry on the soule to perfection.

μαλακοὶ.

ἐξήνεγκαν ἐκφυσιν τῆς γῆς.

Thus you see what there is in this choice spirit, that carries it on fully after the Lord; Now there must of necessity be this, or else this full following of the Lord wil never be, nothing else will doe it. And that;

1. *Because the Wayes of God are supernatural*, and therefore there must be something in the spirit of a man which is *supernatural* that

that must reach to them: this which is *supernaturall* in the spirits of godly men, we see it in the effects, and we know it is above reason, and all naturall principles whatsoever. But what it is, is very hard to expresse; and therefore men of parts in the world, are mad to think, that any should imagine, that those who are of weaker parts than themselves, should have any thing in them, to carry them on in other wayes than they walk in; which they do not understand, because they do not know what that same thing is which is called *supernaturall*; they wil rather think it a conceit and fancy, than any reall excellency, because they can apprehend other things better than others, they think, why should they not apprehend this better than others, if there were any reall excellency in it.

2, *The wayes of God are not onely above nature, but contrary to nature*, and therefore there must be needs, some special *choiceneſſe of spirit*, to carry a man on in them; there must be a contrary stream to overpower the stream of Nature, and this stream must be fed by some living fountain, or else there wil never be a holding out. In followiug after the Lord, all naturall abilities, and common grace will doe no more but stop the stream of corrupt natur; they cannot so overpower it, as to carry the soul another way; but the work of grace in this choiceneſſe of spirit will doe it.

3. *The stream of times, and examples of men*, are exceeding strong, and it is not a little matter that will carry on the soul against them.

them. The dead fish is carried down the stream, though the wind serves to blow it up: all naturall abilities of the soule will no more help a man against the *stream of examples*, than the winde can cary the dead fish up the stream; but if there were life put into the fish, it were able then to move against the wind and stream too.

4. *There are so many strong allureing temptations*, wherein the wiles, subtilties, depths of Satan, are very powerful to draw the heart away from God, that except there be some speciall work of Gods grace to give wisdom to discern the deceits of sin, to make the soul spiritually subtil, to find out the cunning devices of Satan, and to discerne the danger of them, the soul most certainly could never hold on in the way of its following after the Lord.

5. *There are so many troubles, oppositions* that it meets withall in this way, that most certainly would drive it out, were it not for some choyce work of Gods grace in it; but this choiceneſse of spirit wil carry a man through all them: It is Gods promise, *Esa* 59,19. *That when the enemy shal come in like a flood, the spirit of the Lord shall lift up a standard against him.* We made use of this Scripture before, for oppositions; of strong corruptions; but it is true here now, for the resisting of strong spirituall enemies, of strong oppositions; when they come in like a flood against the soul, to carry it out of Gods wayes, the Spirit of God in it doth lift up a *standard* against

against them, & were it not for this, it could not hold: It is this good and sound constitution of the soul, that makes it indure those oppositions that it meets withal. An aguish here may be greater than that which ariseth from a good constitution, but it is not able to resist cold; so there may be natural violence in a mans spirit for a while, in the profession of religion, which may seem to be zeal, but not arising from the good constitution of the soul, when troubles come, it vanishes, giving no strength at all.

6. *There are so many Scandals and Reproaches* that rise against the *ways of God*, so many aspersions that are cast upon them, that if a man hath not more than an ordinary spirit, he most certainly will be offended: *Blessed are they that are not offended in me*, saith Christ. It is a great blessing when there falls out scandals, & when we see grievous aspersions cast upon Gods wayes, yet not to be offended; there needs be some more than ordinary light to discover to a man, the certainty of that good there is in the wayes of God; he had need be sure of his principles, and know in whom he hath beleeved.

7. *Yea, God many times hides himself from his servants while they are following after him*; and this oftentimes proves the sorest temptation of all, and a greater discouragement than al the rest: for as for *Oppositions, Scandals, Reproaches*, these are things they make account of, and can often lightly passe them over; but when God hides his face, this puts

puts them at a stand, now they are in the dark and know not what to doe. Christ was not much troubled at the reproaches of men, at the oppositions he met withall from them; for the Scripture saith, *He despised the shame, and endured the Crosse*; but when his Father hid his face from him, then he was in an agony, then his spirit began to be amazed, then his soul was sorrowfull to the death, then he falls groveling on the ground, then he sweats drops of water and blood, then he cries out, *My God, my God why hast thou forsaken me?* These spirituall desertions, in their degree, Gods servants often meet withall in their way, so as if they had not choice spirits; some special work of God in their soules, they would certainly fall and sink in it. Now put all these together, and we see, it is not every ordinary spirit that is like to go on fully after the Lord; it must needs be something extraordinary that preserves a spark in the midst of wayes, that preserves a candle light in the midst of storms and tempests.

Never wonder then, or be offended, to see so many to fall off from God; few men have choice spirits, those who are godly, expect no other from most professors, and therefore they are not troubled when they see this fall out; *They went out from us, because they were not of us*, saith the Apostle. Wicked men are offended, because they know not what the work of grace means; and hence, if they see a man make profession of Religion, they make no difference, as though there were as much

Use 1.

to be expected from him; as from another; as though the cause of God fell when he fell; no such matter; if you see mens spirits proud, slight, earthly, sensuall, or carried with a greater violence than their principles will beare I do not mean, though their affections may sometimes goe beyond their knowledge; but by principles I mean the rooted graces of God in their hearts, as one may perceive in some, there are not graces rooted sutable to their expressions and outward ways; and when you see not *an evennesse in the wayes of men*, then never expect from them any full *following of the Lord*: and if they fal off, be not troubled, let it be no more than you made ac- of before hand would be.

Use 2. Hence the world is mistaken, who judge it stoutnesse and stubbornnesse of spirit in Gods servants, that will go on in the ways of godlines; they are a kind of inflexible people, there is no perswading of them, there is no dealing with them. No, it is no stubbornnes, it is the choyceness of their spirits that makes them to doe as they doe; you judge it stubbornnes, because you do not know the principles upon which they goe. I confesse, if I see a man stand constantly in his way, and will not be moved by the perswasions of others, if I doe not understand the reasons upon which he goes, I cannot but think it stoutnesse, and this is your case, but if you did but know what are their reasons, what are their powerfull motives, that draw them on in the wayes of God, you would not have such thoughts

thoughts of them, *Their spirits within them constrain them*, as *Elihu* sayes of himself in another case, *Job* 32.18.

Take these convincements, that it is not stubbornnesse, but choycenesse of Spirit that carries them on so unmoveable in their way.

1. In other things they are as yeeldable, as tractable, as easie to be perswaded as any men; it is only in the matter of the Lord their God they are thus. They can beare burthens upon their shoulders and cry out, and rest as little as any; if you will compell them to go a mile, they will be content, if they may doe good, to go two; yea, as fare as the shooes of the preparation of the Gospel of peace will carry them; who can bear wrongs and injuries from men better than they? Stubborn spirited men cannot do thus.

2. Stubbornnesse is joyned with desire of revenge, but in these dispositions, there is al pity & compassion; they pray for those who doe oppose them; when they are reviled, they revile not again; if somtims their corruptions should be stirred, they are ashamed and confonnded in their own thoughts for that they have done, they mourne and lament in the bitternesse of their spirits for it.

3. Stubborne dispositions are not contracted on a sudden; it is by degrees, & continuance of time that alters nature; but this disposition of being unmoveable in Gods waies comes manyt imes even of a sudden, as soon as ever the heart is turned, which is an evidence of a new principle put into it.

4. Stubborn hearts do not use to seek God,

to uphold them, to ſtrengthen them, to bleſſe them in that way; they doe not bleſſe God for being with them, helping of them to perſiſt in their way, as Gods ſervants do; they go to God to get ſtrength to inable them to be immoveable; they give God the glory of it, when they have found themſelves inabled to withſtand temptations.

5. Thoſe who are of ſtubborn diſpoſitions, do not uſe to be moſt ſtubborn, when their heart is moſt broken with afflictions; ſtout hearts, though in their proſperity are unyeeldable, there is no dealing with them then; their hearts are preſently up, if you move them to any thing they have no minde to, their words are ſtout, their anſwers are fierce; but let afflictions come, then, as *Iſa* 29.4. *Their hearts are brought down, and they ſpeak as one out of the ground, and their ſpeech is low, as one out of the duſt* then they are willing to heare what you ſay. As the young Gallent that *Solomon* ſpeaks of in the *Pro.*5. there was no ſpeaking to him in his proſperity; but when his fleſh and body were conſumed, then he mourns at the laſt, and cries out *How have I hated inſtruction, and my heart deſpiſed reproofe! I have not obeyed the voyce of my Teachers*, &c, but now, thoſe that are godly, in their greateſt afflictions, when their hearts are moſt broken, when God humbles them moſt, even then they are moſt ſetled and unmoveable in that way they walked in before; and it is then the greateſt griefe of their ſouls, that they walked no cloſer with God in it, than they

they did. Have other thoughts then of Gods people, than you have had; do not accuse that of stubbornesse that you do not understand; think with your selves that there may be something in their spirits more than you know of.

Use 3. Let those who have this excellent choice spirit, encourage themselves in this, that surely it will inable them to follow God fully; let them know.

First; that though they be weake, if their spirits be right, if of the right kind, they shall certainly hold out. That which Christ said for the comfort of the Church of *Philadelphia*, *Re.* 3. 8. they may apply for theirs; *Thou hast a little strength*, saith Christ, *and hast kept my word, and hast not denied my name.* A little strength, if it be right, if it be the strength of a sound spirit, it will carry on the soul to keep Gods word, & inable not to deny his Name.

Secondly, therefore is Christ filled with all fulnesse of all grace, that out of his fulnes thou mayst receive grace for grace; that spirit by which he is so plentifully anointed, it is for thee.

Object. But I am afraid my Spirit is not this choyce Spirit, and therefore I shall not hold out in following the Lord.

Answ. First, is it a broken humble Spirit in sense of thy weaknesses and wants?

Secondly, that which thou dost though but weakly, is it upon Divine grounds, and hast thou Divine ends?

Thirdly, do the sight of thy weakness make thee

thee cling and cleave unto Jesus Christ?

Fourthly, when thou loseſt God in following him, art thou ſenſible of the want of his preſence, and doſt thou never leave crying and ſeeking till thou enjoyeſt him again? Certainly, this is a true choyce ſpirit, that will carry on fully in following the *Lord*, when thouſands of glorious hypocrites ſhal vaniſh and come to nothing,

Uſe 4. If it be this choiceneſſe of Spirit that is the onely thing that will fully carry after the Lord, then let us learn to look to our ſpirits: *Keep thy heart with all diligence, for out of it come the iſſues of life*: Doe not ſo much complain of temptations, oppoſitions, troubles you meet withall; but look to your ſpirits, & all is well. If there be the ſpirit of love, and of a ſound mind, there wil be the ſpirit of power; 2 Tim. 1. 7. for theſe are joyned together by the Apoſtle; there need not be the ſpirit of feare; for the ſpirit of a ſound mind, and the ſpirit of fear, are oppoſed one to another in the ſame place.

Object. But wherein ſhould we look to our ſpirits?

Anſw. Firſt, take heed to your judgements, keep your judgements clear for God and his truth; as it is ſaid in *Eſa.* 33. that wiſdome and knowledge ſhould be the ſtability of thoſe times; Eſay 33. 6. ſo, true wiſdome and knowledge preſerving the judgments of men right and ſound, are the ſtability of mens hearts. Take heed your judgements come not to be altered, to think otherwiſe of Gods ways, than you did before, to have other opinions of them. Though there may be many weakneſſes, yet if the judgment be

be kept right, al may do wel; but if the leprosie be got into the head, then the soul is in a dangerous condition; as *Le.* 13.44. when the Priest shall look upon a leprous man, and see the plague is got into his head, the text saith, *He shall prononnce him utterly unclean for the plague is in his head.* The Priest was to prononnce none to be utterly unclean, but such who had the plague in their heads.

Secondly, labour to keep conscience clear, take heed of pollution there, take heed of a breach in thy spirit there, for that wil weaken it much: Conscience is the strong Tower of thy soul, if the Truth of God be got out there, the strength of the soul is gone.

Thirdly, labour to keep thy heart low and humble; when the flesh swels, it cannot bear any hard thing upon it; though a member grows bigger when it swels, yet it grows weaker, so it is with the soule.

Fourthly, labour to keep the Spirit heavenly; Mixture of drosse wil weaken it, convince thy soul that a little of the Creature wil serve turn, to carry thee thorow this thy Pilgrimage wel enough. One told a Philosopher, *If you will be content to please Dionysius, you need not feed upon green hearbs.* The Philospher answers him, *And if you wil be content to feed upon green hearbs, you need not please Dyonysius.* So if men would be content with a little in the World, to be in a low & mean condition, they need not flatter; those things that draw others from following after the Lord, would not move them at all.

Fifthly,

Fifthly, labour to keep thy self in a continual trembling frame, abiding in the fear of the Lord all the day long; the fear of the Lord causeth men to depart from evil; meditate the fear of the Lord continually.

Lastly, keep thy Spirit continually working; many things have much power in them while they are in motion, but weak when the motion ceaseth; sin is very strong while it is in motion but when affliction stops the motion, the truths of God have more power over it; so grace, while it is acting, it is strong, but if it growes dull, it growes weak, & is soon turned aside. Thus we looking to our Spirits, we shall be able to follow the Lord fully, and finish our course in peace.

FINIS.

18 JY 64